

THE CHINESE RECORDER AND EDUCATIONAL REVIEW

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EDITORIAL

EVACUATION OF MISSIONARIES

In recent weeks the question of evacuation of foreign missionaries has become a very difficult problem. Early in October the United States Government felt it advisable to suggest that American women and children be evacuated from the Far East. The daily press has carried various interpretations of the reason for this action. Apparently the Government of the U.S.A. has felt that the situation in the Orient was becoming more serious. It seems probable that the United States may have to adopt more drastic action, and the Government wants to "clear the decks" by evacuating American women and children. To add point to this suggestion, three special American liners were sent to China to assist in this evacuation. The idea was to evacuate American women not only from China but from many other places in the Far East, and there seems little doubt that the Government means what it says and has serious intentions. This advice from Washington naturally created difficulty for missionaries in China. Was the advice of the Government to be heeded and if so, in what ways? As the three special liners did not leave fully packed up and as we know that there are still very many women and children who are remaining here, it is obvious that there has not been unanimity on this question. In past years, for other reasons, there have been times when American women and children evacuated for short periods, but the circumstances at present are quite different from any that have prevailed on these various occasions. It must

be quite obvious that missionaries who have come of their own free will to work in China are extremely loath to leave the land and work they love so much. Accordingly, one prevailing feeling at the present time is that of sincere sympathy for those who have felt it right to leave at present.

In most cases, those who are leaving do so from a sense of conscience. They have wanted to stay, but they felt it right to go. Probably in all cases, there has been consultation with Chinese colleagues who appreciate the difficulties involved in making the right decision. Missionaries have made this a matter of prayer as they have sought light on what would seem to be best for the fundamental purpose of building up the Kingdom of God in China. It can be stated as a fact that Chinese colleagues understand and appreciate the reasons for evacuation, and in many cases even have urged their missionary friends to follow the advice of the U.S. Government. For Chinese Christians as well as their foreign friends, this has been a time of heart-rending perplexity. In fact, many Chinese Christians have stated that they would like their foreign colleagues to go and they would also like them to stay!! If conditions in China became more serious than they are at present, it might well be that the presence of foreign colleagues would be an embarrassment to their Chinese friends. Moreover, with conditions as critical as they are, no one feels it is in his power to state positively that actual warfare between Japan and the U.S.A. will not break out. If hostilities actually started Chinese Christians feel that they would not like to have their foreign friends interned in concentration camps. There has been no unanimity of action taken in America by the headquarters of the various mission boards and in China there has been also no complete unanimity of action. Nevertheless, as a general rule, preparations have been made to evacuate most mothers and children, most of those who were near retirement or furlough and most of those who have been in bad health. It is expected that before the end of December most in this first category will have been evacuated. Later, if conditions become worse, the second category which is mainly composed of single women might be evacuated. The third category consists of male missionaries who have felt it right to stand by their post until the last possible moment, if not even to the end. As has been stated above, one predominant feeling at present is of sympathy for those who have left. The upheavals created in many families have been most serious. For example, frequently a mother who is returning to the States may not have friends or a home to which to go. Upset in the life and education of the children is very disconcerting. The increased cost in maintaining one part of the family in the U.S.A. and maintaining the other part in China is a serious burden. For the husband who stays and the wife who goes the uncertainty of when they may meet again is very trying.

The leaving of the missionary mothers and children may well prove to be a wise move. Mission administrators and their Chinese colleagues have made careful plans for further eventualities and the future is being faced calmly. It is fair to say that high courage still

marks the attitude of those engaged in the Christian Movement in China and the fellowship between Chinese Christians and their Western colleagues remains unbroken. One result of recent planning has been that a few more missionaries will leave the occupied or penetrated areas and proceed to work in Free China. Work in North China, Central China and East China is not being abandoned, but in certain localities conditions are such that it seems better for the missionaries to leave now or plan to do so, to continue their work in West China. Naturally, the course of development will determine future actions, but it can be stated categorically that missionaries are not "on the run." Those who have evacuated or are evacuating do so from the highest motives out of regard for what they feel to be best in the interests of the Christian Church in China.

Regarding the opportunities for Christian work in China, the following extract from a letter written by a missionary in Szechwan is of considerable interest:—

"When God closes one door He usually opens others. In spite of war and evacuations we may be facing the greatest day of Christian missions in the great hinterland of China, which will profoundly influence the future of Christianity in all Asia and perhaps Russia. From West China as a base we can prepare for the return to our own stations and homes after the war. While here we can still serve China and the Church. We can give encouragement to the leaders of our adopted people, help them in their struggle for freedom, and bring Christian influences to bear upon the new national and social life that is emerging. We can keep China in touch with the world community and the world Christian fellowship."

CHRISTIAN STUDENTS

Some missionaries are leaving China, and some are leaving their stations in the occupied areas. Conditions for Christian work in many parts of China are becoming more difficult. Generally speaking, political difficulties and financial problems bear most heavily on Christian education. Educational and other cultural institutions have been made the special target of attack, and the opposing forces have in many cases attempted to secure control of schools and colleges. As we make our plans for further eventualities, it is important that we pay special attention to the problem of winning youth for Christianing, and having won them to maintain their allegiance. Some of the administrators of our Christian educational institutions are keenly alive to this question but it is greatly to be hoped that more of our teachers and youth workers will resolve to spend more time and thought on seeking the best ways to guide our Christian students through these days of doubt, despair and perplexity. To do so, we need first to know the mind of the students and hence the following extracts from an analysis of trends in the life and thinking of Christian students may be of interest and value.

"(1) A new spirit of inquiry into the Christian religion.

"The religion of the Christian students today is not just of the personal and emotional type. They believe that personal religion

cannot be separated from social implications and concrete social actions. They try to study and find out the practical bearing of Christianity on the problems of personal and social life and its answer to the world's problems. This quest in religion for a vital message for today has put their Christian faith on a more solid foundation.

“(2) A wider interest in and attention to social problems.

“The Christian students of China have for a long time been criticised as backward and uninterested in social questions in comparison with non-Christian students. They were said to be ‘living in an ivory pagoda,’ making no effort to understand deeply the underlying causes of pathological social conditions and to improve them. If this was true a few years ago, it is certainly untrue today.

“The study of these problems has resulted also in much practical service on the part of Christian students which gives opportunities for the expression of their faith.

“(3) During the past two years not only have many student Christian associations been founded in non-mission universities, but there has also been a general increase in the non-Christian constituency in the student bodies of the Christian universities, and in the membership of Christian associations. .

“(4) Acuter financial difficulty.

“On the whole it is true that students in the Christian universities are better off financially, as compared with those of the government schools. But the present raised cost of living has made life so hard even for the comparatively well-to-do students that some of them have to leave schools to find a job. Many other students are depending on scholarship funds received from one source or another.

“(5) More intense political complications.

“The outbreak of the European war has weakened the British and French position in China. This has led to increased pressure from the so-called ‘puppet’ regimes to control educational institutions which have hitherto operated with comparative freedom in certain foreign concessions in China. This pressure is felt not only by the school and college administrations but by individual students and faculty members also, and leads to various difficulties.

“(6) A sense that the curriculum is ‘out-of-touch’ with the real situation.

“Students feel that the present curriculum and school life are not allowing them to link themselves very fully with the general process or current of national reconstruction. In the Christian universities the dissatisfactions which the students feel are: (a) the irrelevancy of the curriculum to the situation in which China and the students now find themselves, (b) the too busy and crowded character of the curriculum, and (c) the ‘spoon-feeding’ method of instruction.

“The students unfortunately do not have any very definite and positive form of educational system to recommend. But the dissatisfaction on the part of students whose aspiration is not just to make high grades but rather to be of service to society is quite evident. They resort to extensive self-picked outside readings to learn what they themselves ‘want to learn.’”

Rural Social Service as an Aid to the Evangelistic Work of the Church

JAMES A. HUNTER

THE *Chinese Recorder* has published several very interesting articles on rural reconstruction work during the summer. The one by T. H. Sun gave a good review of such work done in connection with the church during recent years. The use of agricultural improvement and rural social service in connection with evangelistic work is a trend which has developed largely since the turn of the century, though it is quite likely that missionaries from the time of Carey, with his culture of indigo, on down to the present time, have contributed much to the cause of missions by agricultural and social service projects. Some of these have been astonishingly successful and far reaching in their benefits to society; for example, the introduction of the Virginia peanut into Shantung by Rev. S. J. Mills of the Presbyterian Mission. In the space of scarcely more than forty years it has become one of the important crops of the northern plain. Or an example of reciprocal nature, the introduction of Lespedezia from Korea into the United States by A. J. Dorsett.¹ It is now used on something like five million acres in the Southern States.

Definite agricultural contribution to the Mission cause in China came with the appointment of George W. Groff as an agricultural missionary of the staff of Canton Christian College (now Lingnan University). In 1914, as an outgrowth of a famine prevention measure, the College of Agriculture and Forestry was organized as a part of the University of Nanking. Originally under the direction of Joseph Bailie, it had its greatest growth under Deans J. H. Reisner and K. S. Sie. These two institutions have set the standard for education in scientific agriculture in China just as other mission institutions have set the standard for other branches of education.

There followed a growing interest in agricultural work on the part of missions, such that by 1921 there were 35 men (Chinese and foreign), especially trained in agriculture, employed by the mission organizations in China.² A rural philosophy for Christian Missions began to develop, greatly enhanced by the report of Dr. K. L. Butterfield which was presented as a monograph under the China Educational Commission of 1922.

In 1924, a group of thirty-two persons met at the College of Agriculture and Forestry in Nanking to discuss the rural phase of the mission enterprise and organized the Committee on Agricultural Education under the National Christian Educational Association of China. Two years later a list was prepared showing that there were 74 persons serving missions in China as full time workers in Agriculture, of whom 58 were Westerners.

1. United States Department of Agriculture Year Book, 1937, pp. 1007.

2. Education and Chinese Agriculture—Kenyon L. Butterfield, China Christian Education Association. 1922—pp. 1.

The rise of the Communists and the Anti-Christian movement was a great set back to all of this, but the Jerusalem Conference in 1928 again supplied the inspiration for further developments, stating "that the rural work in mission fields is an organic part of the service of the Church everywhere—East and West—to lead in the effort to build a rural civilization that shall be Christian to the core."³ Then followed the "Butterfield Conferences" in different parts of China which led to the organization of the North China Christian Rural Service Union, first in Hopei and later in Shantung and Shansi, with similar organizations in a number of other provinces. The National Christian Council called Mr. Chang Fu-liang to the newly created office of Rural Secretary. The Laymen's Foreign Missions Inquiry Commission came in 1931 and 1932, and their reports laid great emphasis on the need for a broader basis for the work of Missions, suggesting not only agricultural, but industrial work, special work for women, etc. The International Association of Agricultural Missions was organized in New York in 1920 and was later incorporated into the Agricultural Missions Foundation after it was founded in 1930. These have been the coordinating bodies for all the agricultural work in connection with missions throughout the world. The present organization has promoted a number of special projects, but has chiefly been helpful as a center for the exchange of information on the work of Agricultural Missions and in developing a Christian Rural Philosophy for this emphasis of the work of the Church.

This rather sketchy survey has been given as a reminder that Agricultural work and Rural Social Service are no new departures in Mission work here in China. They have the approval of a large number of very important leaders of the work of the Church and have been fostered by a number of the larger Mission bodies. Why, then, in a country which is 80% rural, and where the membership of the Christian Church is predominately rural, has the missionary strategy failed to develop along the line of the "Fourth Dimension in Missionary Effort," as J. Merle Davis has phrased it?⁴

A number of years ago, the writer was attending a meeting of the Missionary Association of Peking at which Prof. J. Lossing Buck was presenting a number of agricultural projects which had been successfully tried in one place or another in connection with evangelistic work. Being in entire sympathy with the speaker, it came as a great surprise to have the first person who rose after the speaker was seated, burst forth with this comment, "In my country this sort of work is done by the government. Leave this to them, and let us get on with the preaching of the Gospel." One is reminded of the attitude of the priest and the Levite on the road up from Jericho. It might very well be supposed that in the story they were on important business for their church and so felt no compunction about

3. The World Mission of Christianity—Messages and Recommendations. International Missionary Council, 1928, pp. 55.

4. Agricultural Mission Notes No. 34—pp. 7.

Agricultural Missions Foundation. N. Y. City, U.S.A.

leaving deeds of mercy and lovingkindness, as well as the policing of the highways, to the State.

The educational and medical work of Missions have taken their place along side of that of evangelism and have set the standard for the development of education and medicine in this country. It can easily be shown how they developed from the preaching of the Gospel and, far from crippling or hindering it, have proven a great help in every way. There are some Missions which still continue to concentrate on evangelism, but the majority have their educational and medical work established on firm foundations quite comparable with those of their evangelistic work, all coordinated and with the single purpose of establishing the Kingdom of Heaven on earth. With work so well established along these three dimensions, is there no place for the fourth dimension approach in the present plans of missions in China?

The writer believes that a definite program of rural social service should be included in the work of every mission station. This service should be coordinated with the educational and medical work and very closely associated with the evangelistic work. It may even need a larger share of the budget than either the educational or medical work, each of which has some sources of income, but being an important part of the means of establishing a rural "civilization that shall be Christian to the core," it should be adequately supported by Mission funds. The department of rural service need not be large at first, nor is it essential that it be staffed with specialists, but just as soon as thoroughly trained persons can be secured, along with adequate support for them and their work, it should be done. It has long been considered necessary to have specially trained persons for education and medicine, why not for social service?

The limits of this article do not permit a full explanation, but an outline of what has been done in one Mission station may prove helpful to others. The first project undertaken was an agricultural products fair which was held in connection with the fall retreat of the Evangelistic Committee of the station. A middle school graduate was in charge of the fair, but most of the work of promotion and organization was done by the men and women evangelists. The Department of Agriculture of Yenching University and the American Bible Society of Peking were asked to cooperate. The following year, with the same young man as organizer, three rural fairs were held and a two months' folk school was started. For the latter, the director of one of the cooperating experiment stations of the University of Nanking was invited to help in the teaching, but the other courses were all given by local help which included the faculty of a middle school.

From that time the following projects were added to the program somewhat in the order named:—

Village classes—one week, or ten day institutes in villages.

The work comparable to that of the Folk School only for a shorter time and prepared for illiterates.

A crop improvement experiment station in cooperation with the University of Nanking.

A summer school, or institute for employed rural workers both evangelists and teachers. This was done in cooperation with other organizations, especially the Christian Educational Association.

A fruit tree nursery for the propagation and distribution of improved fruit tree stock.

A stock farm for the propagation and distribution of improved poultry and hogs.

The organization and supervision of 4-H boys' and girls' clubs.

The organization and supervision of co-operative societies.

The organization and supervision of a primary school in a near-by village.

Cooperation with the University of Nanking in their Agricultural Extension Service, emphasizing the prevention smut on millet and kaoliang by the use of copper carbonate.

The construction and operation of a 15 K.W. broadcasting station.

Organization and supervision of Daily Vacation Bible Schools cooperating with students from a number of middle schools.

Training of dramatic groups to be used in the programs of the rural fairs, village classes, and extension service.

Promotion of special work for women—literacy and home improvement.

Promotion of a traveling library—radio receiving sets were built for some of the book depots so that they could receive educational broadcasts.

Organization of an apprentice school for rural workers.

Organization of Alumni Association of the Folk School with voluntary secretaries in 13 counties to assist in the extension activities.

Not all of these projects have been continued, but many of them are still prospering. For instance the Folk School is now holding its thirteenth consecutive session. The 4-H clubs have been dropped due to lack of proper leadership and the fact that the special features of these clubs which make them so successful in America do not seem to be applicable to this rural society. Of course the broadcasting station has had to be discontinued, but the idea of supplying receiving sets to the special extension centers throughout the country, and the presenting of special programs as well as entertainment for rural groups, was a plan of great promise. It was about to be merged with the program of the North China Christian Broadcasting Association when it, too, was forced to discontinue.

When the rural service work was begun fourteen years ago a middle school graduate of the previous year was the only employed member of the staff, though there were voluntary workers. Today the rural service center has a staff of six employed persons, one of whom is a woman, and only one is a college graduate. The latter joined the staff two years ago. The others are all middle school graduates, but have had some sort of specialized training, often

secured during vacations or on sabbatical leave. The salaries are not high, being on a basis corresponding to that of the evangelistic workers. The budget, which began with nothing has now reached approximately U.S.\$1,200.00, all of which comes from friends in America. It is regretfully admitted that the mission to which this social center belongs has not yet provided for it in its regular budget other than to approve of one or more of the regularly appointed missionaries giving some or all of their time for certain periods.

But what of the value of this work to the cause of missions? Spiritual values are most difficult to appraise at best, and to attempt to discover what percent of the benefit to rural churches has come from the rural service organization is, of course, out of the question. However, there are certain influences and results which it seems fair to credit to this fourth dimensional activity, such as the following:—

1. There has undoubtedly been an improvement in the livelihood of the people in the communities touched by the extension service. A careful economic survey might be necessary to prove the point statistically, but there has been a large distribution of improved stock and seed, a growing use of better methods of farm practice and a noticeable spirit of cooperation and mutual helpfulness, the benefits of which are recognized by the communities themselves.

2. The rural churches have benefited by the training of some of their lay leaders. This is not only the specialized training of some who were already leaders, but in the development of new leaders. The students of the Folk School rarely fail to acquire a spirit of service and cooperation, or to add to that which they already have which, of course, works out to the benefit of their home churches.

3. Either directly or indirectly, a large majority of the rural workers, both evangelists and teachers, have become convinced of the value of a broader program for the rural church and have become enthusiasts in keeping the church at work for seven days in each week.

4. The spirit of cooperation and mutual helpfulness has united Christians and non-Christians in many projects. This has been true especially when whole villages have been inoculated with the spirit and their leaders have been stimulated to undertake many new projects for the benefit of all.

5. The rural service work knows no theological or church organization boundaries, so it has been comparatively easy to find a common ground for different missions to work together in the promotion of agricultural improvement and social service.

6. Though the philosophy of Christian rural service has not been satisfactorily worked out in indigenous terms for the Chinese Church, yet many of the rural leaders recognize the necessity for religious inspiration to find an outlet in helpful service of some kind, or there will follow a stagnation of the spiritual life which may immunize the community against any further growth in Christian living. The Church needs the program of service as much as the service needs the inspiration of the Church.

In the parables of Christ the essential elements of the life of the Kingdom have been set forth in crystal clearness and with the

minimum of requirements. Perhaps nowhere is this better done than in the illustration which has the thrilling commendation, "inasmuch as ye have done it unto one of these my brethren, even these least, ye have done it unto me."

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Helping the Christian Home in the Southwest

T. C. KUAN

IN 1931 a team of four of the National Christian Council secretaries, of whom I was one, made a trip to West China. The Five Year Movement was inaugurated there by the visit of the team. The Christian Home Movement has been emphasized by the church in Szechwan through the Five Year Movement. I have been watching closely the development of the Christian Home work in Szechwan, until the summer of 1938 there came a call from the churches of Szechwan to the Council asking me to visit the Christian Home work there. The call certainly was the answer to my prayer, for which I longed for several years. The trip to West China was not possible until January 10th, 1939. I had been visiting the church in North China in the summer and autumn of 1938, as the war which broke out on July 9, 1937, had spread into central China. I took the route from Shanghai by way of Hongkong, Haiphong, and Indo-China for Szechwan. Travelling by this route provided me an opportunity to see the people of Indo-China and the country, whom otherwise I should not have seen. My impression in my brief visit to Indo-China is that the Annamites are poor, dirty and ignorant, though some of them are rich and living luxuriously. Polygamy is practised there without difficulty because the living standard is low, and additional women by work outside of the home add to the income. A man can support a home if he earns five or six piastres a month. It is always my main interest to find out the family system of different races or countries. There I found that the "small family system" is practised. I was told by a Chinese friend, who has been living there long enough to know their customs, that it is the proper way to ask "Has your son or daughter separated their home from yours"? So when a son marries, he establishes his own home. Their written language is quite like Chinese and their customs are like the Chinese patterns. Seeing the writings in the temples, the way the priests dress themselves and the architecture of the temple showed me that their culture and living are like China's. Immediately I fell in love with the Annamites and the country, with a deep sense of appreciation of the likeness of the two countries, which has developed during a thousand years, and with a desire to know more about them. At the same time I am very sympathetic with the Annamites for the underprivileged conditions which they face, struggling and suffering physically and mentally all these years, from ignorance, poverty, superstition and lack of freedom of thought. The population of the Chinese in Indo-China is about 10,000. Most of them are merchants.

It was a wonderful trip such as I never had before, as far as scenery was concerned, in travelling by train from Haiphong to

Kunming. The train passed through 170 tunnels and the mountains begin from the border of Yunnan which are too beautiful for words. I had on that day a good visit with Dr. C. H. Fahs who made this trip to West China with the purpose of studying the future policy of the mission work in China. It was a four-day trip from Haiphong to Kunming by slow train. From Kunming to Kweiyang, Kweichow, was another three days' trip by bus; the motor roads were wonderfully built and the sights of the trip as wonderful all the way. Forests everywhere on the hills and mountains, and trees with colored leaves, made me wonder if I was in China or in a foreign country. It was because I had not seen so many trees with colored leaves in the other parts of China to which I have travelled. I was thrilled with a sense of wonder and appreciation of the beauty of the scenery of this part of our country and the dignity of some of the mountains, which are between 9800 to 9900 feet above the sea. It is inevitable for travellers to have a tense feeling when the car makes over twenty sharp turns for one high peak. I was very thankful for travelling with confidence for my safety with Dr. R. B. McClure, who drove the car of the IRCC, and the care he took of me during the trip. The day when we arrived at Kweiyang the city was terribly bombed in the morning about eleven (on February 4th). Fortunately we did not arrive there until about five o'clock. From Kweiyang to Chungking I travelled by public bus, another three days' trip. This is also a mountainous road with pretty scenery. There are a number of newly built motor-roads in Szechwan which are available for travelling by bus, such as from Chungking to Chengtu, Szechow, Miényang and Meinchu in the North part of Szechwan, from Chengtu to Kiating and Jenchow in the South of Szechwan and as far as to the West of Yachow, Sikong, and etc. Most of the cars are not in good condition, so very often they break down on their way, and have too many stops. When there are no motor-roads, there are always satisfactory roads available for travel by chair, called locally Hwa-gar. It is more enjoyable and far more comfortable to travel by chair than by car, judging from my own experience in travelling through Szechwan. Mountains and hills are found everywhere in the province. It is green all the year round, as there are three or four crops for the farmers within a year. From the latter part of February to March there are different kinds of peas and mustard blossoming, with flowers of red, white and yellow colors in the fields around and on the hills and mountains from the top to the bottom. Everywhere it is like a flower garden. There are also different kinds of wild flowers and roses, lilies, etc. in full blossom in the spring. Szechwan has everything which human beings need and Szechwan is famous in making salt from salt wells by indigenous and modern ways. If there is land to be called as it is in Exodus 3.8. "a land flowing with milk and honey," Szechwan is that land. On my way back from Szechwan to Shanghai I travelled through Kweiyang, Pi-chieh, Weining and the Stone-gate-way in Kweichow, and Chaotung and Kunming in Yunnan. These places are connected by the bus line, so I travelled this way by bus, but all of these are mountainous roads, and part of the road is very trying. It was May and June so the hills were very pretty with over twenty kinds of wild roses.

that I counted, and a number of other kinds of flowers such as azaleas, in full blossom, but the trip was very strenuous and hard, for the roads were rather rough. Very often there was no inn on the road for stops overnight, no food to buy, nor water to drink, so the travellers had to prepare their own food for the road and to stay in the people's homes on the mountains overnight by courtesy. It is quite dangerous to travel in the southwest for one may be robbed by bandits and robbers when travelling in these wild places, which are isolated hills and mountains. Thank God, I was safe from all of these possible dangers during the trip of nineteen months. The only thing which worried me was too much time wasted in making connections, for a car from one station to another. For instance, it should only have taken me four days from Kweiyang to Chaotung, but it took me ten days, for I had to wait for the car at each station in Pi-chieh and Weining. Anyhow we are glad that the communications in the interior places of Kweichow and Yunnan have been improved greatly, so it makes the travelling much easier than it was before. My impression from this trip about the life of women in the interior places of Southwest China is that they are at least forty years behind the women in the other parts of China. The patterns of their dresses are very old-fashioned and the custom of foot-binding is still practised, except by student girls or those with education, and the women of the tribes are free from this. Poverty, dirt and illiteracy are acute problems of the women and community of this part of the country. The lands of Southwest China appeal to me as not so rich as the land in Szechwan and they are not so well used for agriculture purposes, hence poverty and banditry are very acute problems.

I should also like to tell you some of the hardships which I had in travelling in the West and Southwest of China. To travel either by bus or chair to the secondary cities or country places, was often a two or three days journey. The traveller must stay overnight in an inn on the way. There you were not surprised to find rats, fleas, lice, bed-bugs, mosquitos and so forth. I remember an amusing experience of my first time in a so-called modern inn. As soon as I moved into the inn I heard a loud sound of snoring which seemed to come from next door. I began to wonder who had gone to sleep so early as it was about 7 o'clock in the evening. Soon I found out that it was the snoring of the pigs in the cellar under the floor of my room. Another time I stayed overnight in a room in a country place. There I found domesticated animals—chickens and ducks under my bed with a very unpleasant odour. Several times I found lice on my clothes and bedding. The food in that part of China is always cooked with heavy seasoning of red pepper, whether you like it or not. Many times during the nineteen months in travelling in Szechwan I had to hide myself under trees or bamboos in the courtyard, under the tables in the room or quietly at the bottom of the hills and dugouts, or even to run out from the city to the fields for safety from the bombing. Of course, Szechwan is not responsible for the bombings. There is also danger of being robbed by bandits and of being turned over by the bus to the bottom of the hills or high mountains, or by the turning over of the steamer into the water.



Christian Love of the Home and the Babies



A Baby Twin Girl Saved From Being put to Death by the Parents
on Account of Poverty



These Women Graduated in Mother Craft During Home Week in Junghsien, Szechwan, 1938.



Laboratory work on what they Learned in the Class Room

I thank God with hearty gratitude for His protection from all of these dangers.

The Initiative which has been taken in the Christian Home Movement by the Church in Szechwan.

This I should generalize as follows:—

1. Conducting evangelistic meetings, prayer meetings, neighborhood Sunday Schools etc. in the homes of the church members.
2. Observance of the Christian Home work once a year. Generally it was observed by the church in the last week of October at the time suggested by the Home Committee of the Council.
3. Visiting of homes with a clear-cut resolve to understand the living situation, problems and the needs of the home by team work; e.g. the Evangelistic Band of the Methodist Mission under the leadership of Mr. F. O. Stockwell and Miss Grace Manly, who are doing good work in this.
4. Emphasis on child training in the home, by conducting home study meetings for mothers through clinic work and mothers' clubs, etc.
5. Concrete projects in the training of motherhood, in care and training of children, in the improvement of home life mentally, physically and spiritually with the spirit of the love and the teaching of Jesus, through the technique of running training institutes for motherhood, baby welfare clinics, Sunday nursery schools, home industries and the constant visitation of the homes in a Christlike spirit, patience, constructive suggestions and guidance. For instance, Mrs. C. A. Bridgman and her assistant, Miss Kwo of the UCC Mission in Junghsien, Szechwan are doing this successfully. On the opposite page are the illustrations of their work.

"The Harvest truly is plenteous." (Matt. 9. 37.)

Since the capital of China moved to Chungking, the external political advancement, the flourishing economic life, the acknowledgement of the people for a new order of life and the reinforcement in thinking and in the adjustment of the life to the new environment and situation are made available by the emigration of schools and cultural institutions from other parts of China to West China. These factors mentioned above provide a new opportunity for the church in Szechwan to reconsider its program and work in order to meet the needs which are created by the new situation. The Szechwan Christian Council in co-operation with the Home Committee of the National Christian Council in 1939 and the spring of 1940, made a study of the needs of the Home in 25 places which are the fields of five denominations of Szechwan, through meetings, conferences, demonstrations, exhibits, visitation and personal interviews with the church members, church leaders and non-Christians, with young people, school girls and boys and college students. The length of time spent in each of these 25 places varied from four days to a week or two weeks, and in one or two places it was three weeks. The places visited are: Chungking, Jungchang, Tze-liu-ching, Junghsien, Shwang-shih-chiao, Kiating, Chengtu, Shih-chia-pa, Tung-

chuan, Tai-ho-chen, Mienyang, Chung-pa, Suining, Tze-chow, Shih-Chiao, Tehyang, Mienchu, Chungkiang, Yachow, Jenshow, Suifu, Wen-kiang, Fowchow, Pi-shan, Hsing-lung-chang.

The total number of the church leaders both men and women, representing schools, hospitals, church and YWCA and YMCA who attended each of these meetings or conferences were about 800. The total number of church members was about 10,000. The number of students both of Christian schools and non-Christian schools was about 5000 and the attendance at the public meetings on the Home during the conferences was about 30,000. Meetings and conferences conducted for the discussion on the Home problems, child training, marriage, were held in 10 of the 25 places with the co-operation of the Nanking Seminary Rural Church Department and the Szechwan Christian Council.

The meetings and conferences on the Home only in the other fifteen places were held by the arrangement of the local church leaders. In some of the rural training institutes the whole afternoon was given to the study of the Home work such as child training, clothes, toy-making, recreation and making of playthings, ways to color religious pictures for children, Home songs, family worship, methods of Christianizing the Chinese festivals and ways of doing the work. The women delegates in practically all of the institutes gave a pageant on the Home and they were enjoyed by the delegates of the conferences greatly. The programs of the Home conferences arranged by the local leaders were alike, with the daily schedule of devotion, introduction and discussion on Christian Home work and present-day home problems with the church leaders in the mornings. Practice on the Home songs, group games in the home, toy-making, visitation of the homes, Christian Home talks to the church members in the afternoons, and public talks on the present Home problems in the late afternoons or evenings, plus exhibits of publications on the Home, food and clothing for children, etc. Meeting with church leaders, educators, students, in the discussion groups in the conferences helped me to be able to see the following vital Home problems of today in West China:

1. There is a general desire by both Christians and non-Christians, young and old, for a Christian message from the church on the Home of today, such as the methods and ways for a better fellowship in the Home between husband and wife, parents and children, brothers and sisters, mothers-in-law and daughters-in-law.

2. Wholesome married life is the foundation for a happy home life. There is a challenge to the Christians of today in West China in the practice of taking a temporary wife, which is called by the people there "puppet home." It is a challenge to our Christian Home workers, for what message should we give to help them to solve this problem?

3. There is a great desire of the young people, students of high schools and colleges, both boys and girls, for guidance from the teachers of the schools and the leaders both of the church and Christian institutions in the proper steps which they shall take and follow in regard to the relationship between the sexes.

4. The question of using leisure time wisely in the homes has not been paid such attention by the church there as there should be. The habits of playing mah-jongg, cards, smoking opium and drinking are generally practised, even among Christians, and in some places among the prominent Christian leaders. The training of children and adults in Christian homes on group games which are sound, mentally, spiritually and physically and the training for a good hobby are very important, and should be met successfully through the program of the church.

5. Health education, especially in the rural districts needs much more attention from the church than is now being paid. Trachoma, goiter, malnutrition of the children and the various kinds of contagious diseases caused by ignorance, lack of common-sense on sanitation in the home about fresh air, clean water and cleanliness are general. Mrs. C. A. Bridgman of Junghsien, Szechwan, has been successful in work along this line for the training of sanitation in the home. The Christian Home ideas are heartily welcomed by the people in all the places where I visited. They are ready for guidance and help. "The harvest truly is plenteous, but the laborers are few." Matt. 9. 37.

The greatest obstacle in the way of progress in the Christian Homes work in West China, as well as in other parts of China, is shortage of leaders to carry this on in the churches.

Advisory Conference on Christian Home Making.

Since the report about the Advisory Conference on Christian Home-making which was held February 8th to 11th, 1940, at Junghsien, was dealt with in the West China Missionary News, March 1940, and was reprinted separately by the Agricultural Mission Foundation, Inc., New York, I just want to say a few words about the importance of the conference. First, it made a record in the church of West China that for the first time they got a group of church leaders to meet in conference to share with each other their experiences and their points of view concerning the vital Home problems of today. Secondly, through these conferences, it was possible for the church to plan jointly the program and work on the Home, which would otherwise have been impossible. It was also through this conference that the Szechwan Home Committee was organized and was recognized by the Szechwan Christian Council as a branch of the Home Committee of the NCC Council. Thirdly, recommendations were made to all denominations in Szechwan for a two-year experiment in an institute for training Christian Home leaders, to be held under the direction of Mrs. C. A. Bridgman and her staff at Junghsien. This institute was planned to open by September 15th, this fall.

The following are the curriculum, rules and regulations of the institute:

Curriculum :

- Child Welfare work
- Mothercraft activities
- Dorcas Society activities

Recreation
Home Worship
Bible Study
Home Visitation
Gardening
Budgeting
Co-operation
Handcrafts
Music

Spiritual and Moral Training of Children

Rules and Regulations of the Institute:

1. 10½ months course, beginning Sept. 15th, 1940.
2. Each candidate must be willing to take the course assigned.
3. She must be willing to do her own laundry or have it done at her own expense.
4. She must be willing to co-operate with others.
5. Must be willing to wear the uniform of the institute, provided by institute but charged to expense of candidate. (This uniform consists of a gray Chinese garment with white collar and cuffs).
6. She must have a sensible pair of walking shoes, rubbers or rain shoes, and an umbrella.
7. She must provide her own soap, towels, bedding, wash basin and all toilet articles.
8. The candidate must be willing sometime during the latter part of her course, to live from four to six weeks in a small community, and put into practice what she has learned. This community will be either in a small hamlet about one or two li from the city, or in a compound in the city where several families live. Adequate accommodation will be provided.
9. The mission sending the candidate must bear all expense in sickness, as well as that of board, traveling expenses, uniform and equipment outfit.
10. As the course is very strenuous, the candidate will be required to pass a physical examination by an accredited physician whose statement to that effect must be presented with the application.

The conducting of this training institution for training Christian Home leaders is the answer to what Jesus said: "Pray ye therefore the Lord of the Harvest that he send forth laborers into his harvest" Matt. 9. 38. Let us pray for a unanimous spirit for the success of the work of the institute, for it will provide leaders for this important piece of work in the future.

The Pioneer Work of the Church Among the Tribes on the Borders of Kweichow, Yunnan. Before I started for the trip to the Southwest, I spent a week in Kweiyang and had a good time meeting the church leaders in two meetings and had the privilege to preach on the Home Sunday in the Church of Christ. This Church was

established there within a year. It is fine to see the Church of Christ in China is established there with a spirit of self-support in government and evangelism. Two Chinese missionaries who were sent by the Assembly of the Church of Christ in China to the newly built church there are Mr. S. M. Hsiao from Peking and Miss C. H. Cheng from Hunan. The CMS (Sheng Kung Hui) is also doing a good piece of work in Kweiyang. On my way back to Shanghai from Kweiyang to Chaotung, I stopped at Pi-chieh for four days waiting for the bus. There I was kindly entertained by Sister Dora Heierl of the CIM. It was through this trip that I made my first contact with the Christian tribes people and I enjoyed my visit greatly with them. I learned some of the customs of the tribes from the Bible woman, Miss C. K. Yang who is a Nosu tribe girl and Rev. Chang, who is a Miao pastor of the church there. After I presented the Christian Home Movement to them in two meetings, the Bible woman, Miss Yang, said to me: "there is an urgent need for the Christian Home work in their church" and she asked me to keep in touch with her for this work. I found that the CIM is doing a good piece of work in educating their women to be able to read, so nine percent of them are able to read their Bibles. The best visit I had with the church workers among tribes was in Stone-gate-way, Kweichow. Stone-gate-way is one of the stations of the English Methodist Missions among the Miao tribes. It is a pleasant and pretty mountain trip about seven hours by chair from Chaotung, Yunnan. Mr. Moody and his wife are the missionaries of the church in this district. On June 3rd Mrs. Edward Moody, Miss E. G. Ling (nurse) and Dr. Oliver Lyth of their hospital in Chaotung and I travelled together as a party to Stone-gate-way. Mr. K. W. May of the local church leaders of Stone-gate-way made a special occasion of my visit for all of their stations of the Stone-gate-way district, inviting them to meet me. That very afternoon when we arrived at Stone-gate-way, the Miao Christians, church leaders, school children, boys and girls, about forty of them were waiting in two lines on the road in front of the gate of the church compound which is located on the hill, to welcome us. It was an exciting experience for me to be welcomed in such a way, and at the same time I felt that I was unworthy of it for I felt we had not done much for our brothers and sisters of the Miao tribes, so my tears started with a sense of appreciation and joy. It certainly was a great joy to meet about one thousand Miao Christians in Stone-gate-way. They came to Stonegateway afoot with a double purpose. One was to meet me and the other to attend the sports which were held on June 10th. According to their calendar, June 10th was the fifth day of the fifth month, and it was the festival day of the Miao tribes for music, drinking and women. Now it is entirely Christianized by the church from an immoral festival to a healthy sports day, for the good of both body and soul. They arrived at Stone-gate-way by June 8th so I had two days meeting with them. I also had informal meetings with small groups of women and leaders separately. It was grand to see their fascinating customs and hear their language which is so very different from mine. It was nice to see that the majority of them could understand my speech for most of them had studied Chinese

and talked Chinese in Christian schools which are established by the English Methodist mission. Nearly all of them can read the Bible and sing the hymns which are printed with the Miao script. The Miao script was invented by Rev. Samuel Pollard who was the first missionary of this district. The Miao people have good voices and sing beautifully. The English Methodist Mission has done wonderful work in education and health for the Miao tribes. They have more than 100 primary schools with an enrollment of 3000 of which 1000 are Miao girls. Eighty percent of their work is in the rural areas so these are the rural primary schools. They have a good middle school in Chaotung for girls and boys with an enrollment of about 200. There in Chaotung they also have a big newly built hospital outside the city. There is one Miao and one Nosu doctor who work in this hospital, and they received their medical training from the Medical College in Chengtu, Szechwan. The dean of their middle school in Chaotung, Mr. H. C. Chu, also received his training in the West China University in Szechwan. The mission has done a good piece of work in training the leadership for the Miao tribes and laying the foundation for a better faith in Christianity for them. But there are still many problems of the Miao tribes which need the attention of the church, such as the need of improving their economic life, the general knowledge of sanitation and common sense of daily life. To raise the standard of the life of the Miao tribes, the home industries should be started, especially the hand work for women should be emphasized by the church and there should be a course in their schools for vocational training for boys and girls. The impression which I got about the home life of the Miao tribes was that women are very conservative and extremely sensitive about their ways of thinking and ways of doing things. The homes are very dirty, no good order and the women are poor in cooking, care and training of children. They sleep on the mud floors, except those who are educated in Christian schools or influenced by Christian ways of living through the church. But the Miao women are very industrious and do hard work in the home as well as in the fields. There are about 12,000 out of the 20,000 of the Miao tribes in Stone-gate-way district who are Christians. Mrs. Moody is looking forward to starting a short term school for training home-makers amongst the Miao women, but they are very short of women leaders both among the Chinese and missionaries. The Miao tribes are farmers from generations working on the land of the landlords of the Nosu tribes. They have been very unfairly treated by the landlords. Their life is in a very unsatisfactory condition. I would like to call the Miao tribes an under-privileged people in China. They have been undergoing a bad famine for two years and this is the third year. Many of them are living on roots of grass and leaves of trees and a number of them have died from starvation. It is estimated that the amount of \$60,000 is required in a year for the famine relief of the Miao Christians only. What can we Christians do to relieve the Miao brothers and sisters from the suffering of famine? I am deeply conscious about the duty of our Christians in China to help our Miao brothers and sisters in the matter of relief, for they have been long neglected by their own people for thousands of years.

Now I am turning to the leaders of the city of Chaotung which is located in the Northeast of Yunnan. In the years past it was cut off from the rest of the world, but now there is a good newly built motor road to Kunming and Weining. The headquarters of the English Methodist Mission for their work among the tribes is located in Chaotung. I had a lovely time for two weeks meeting with the boys and girls, nurses and doctors of the hospital, church members and church leaders, both men and women, in big or small meetings on the Home there. The church leaders of Chaotung took very deep interest in the Christian Home Movement. A Committee on the Home was formed by the end of the conference. This committee voted to do the follow-up work along two lines in the immediate future, which are religious education and sanitation in the home. On my way back to Kunming from Chaotung, I was in Weining for a week for the presentation of the Christian Home Movement to the Nosu Christians. The church leaders in Weining also took great interest in this movement. A Committee was also formed by the church leaders on the follow-up work beginning from the mass education movement for women. From Weining by bus I got to Kunming on July 2nd. Most of the time which I spent in Kunming was meeting with young people of the YMCA and YWCA and students of a middle school of the Methodist Mission and students of two medical colleges, about 700 of them. It was interesting to know that there is a general interest of the young people everywhere I visited in the West and Southwest of China in the problems of proper sex relationships. I also had three meetings in the church with the church members there in Kunming. I found that Christians there are quite interested in the Christian Home publications through the interest they paid to the exhibit of the Home publications and the quantity of books and pamphlets which they bought during this exhibit.

In closing my report, I would like to say a few words to express my deep appreciation and thanks to the friends in the West and Southwest of China for their hearty support, guidance and cooperation in promoting this Christian Home Movement and their kindness in entertaining me while I was there. The thing which I enjoyed most on this trip was the Christian fellowship in play and in work for the sake of bringing the Kingdom of God into the homes of this country. It is not an easy task to Christianize the Home in the midst of destruction and difficulty of the war which is still going on. Let us remember and pray for each other, in our daily prayers for those who are engaged in this important piece of work.

Communion and Obedience

RONALD HONGKONG

St. John. Chapter 15. Verse 14. "Ye are my friends if ye do whatsoever I command you".

IT is the obedient heart that is in living touch with the Lord of Love. I used to think that the basis of communion with Our Lord Jesus Christ was love. I have learned that there is something deeper and stronger than human love, and that

is obedience. "Ye are my friends" says Our Lord "if ye do whatsoever I command you." As the energy of the railway engine passes into the lifeless vans through the strong steel of the couplings, so the energy of the Lord, His love, His spirit, His being, passes into those who obey. Those who obey are His friends. It is not enough to say "Jesus lover of my soul, let me to thy bosom fly." It must be "Teach me good Lord to obey thee as thou deservest, to give and not to count the cost, to fight and not to heed the wounds."

Love is like silk, the strongest woven thing there is, so strong that the South China silk trade is now booming as far as local war conditions permit to provide silk for parachutes for the vast air armies of Europe. Love is like silk, the strongest woven thing there is. Obedience is like steel, stronger than any woven thing, because it has been *molten*.

I am talking of human love for God of course, not of the love of God for men. For Jesus has shown us in Himself Love as the inmost being of God, and obedience as the highest being of man. "God so loved the world that he sent his Son," and He we are told "though he were Son, yet learned He obedience."

Here, in parenthesis, I must say that it is a mistake to say that Jesus teaches us to love God. He never tells us that we must love God. The summary of the Jewish law which He was taught himself as a boy in the synagogue was "Thou shalt love the Lord thy God, and thy neighbour as Thyself." Jesus quotes this as the summary of the old law, but they are not the words of the Lord Jesus, nor are they the heart of His teaching.

Jesus' teaching is much sterner. The old law had led to hypocritical living, it dealt with feelings only, not with actions. Jesus cannot openly renounce it as inadequate. No great teacher attacks the cherished convictions of his hearers. He uses the explosive power of a new attraction to drive out the old. He says this "A new commandment give I unto you that ye love one another, as I have loved you," and goes on at once "Greater love hath no man than this, that he lay down his life for his friend." He bids us love one another in a new way, a way so reckless that had men not seen Him live and die it, they would have called it not love but folly. The commandment to love is embedded in the steel of death. In the loving of one another there is an obedience unto death.

Jesus never says we must love God, but always and invariably that we must do God's will. He does not bid us pray to our Father, "Teach us to love Thee," but "Thy will be done".....

That is in a sense an aside, but it is relevant to the main point of our meditation. It is the obedient heart that is in living touch with the Lord of Love. "Ye are my friends," He says, "if ye do whatsoever I command you."

You remember the occasion when we were told His mother and His brethren were without seeking Him. Had they not loved him they would not have been there. Bound to Him with the strong silken cords of love they sought to restrain Him from a life which they knew would end in disaster. But Our Lord cuts the silken

bonds with the cold steel of absolute obedience to God. "These," said He, pointing to the disciples at his feet, "these, who do the will of God, are my mother, my brothers, my sisters." The only bond He recognises is the steel bond of obedience. He is already joined with them into a new family life of which neither blood, nor love is the basis of union: neither blood, nor love, but obedience. "Those who do the will of God, and no others, are my relatives," He says.

Another mother comes to Him, with her two sons, whom in a sense she has already lost, for James and John are joined in the new family life with their Lord. They are two of those who have accepted God's call and are living with Jesus in the fellowship of His obedience. Their mother knowing this, and knowing their great love for Him, seeks for them the places nearest to His heart and to His throne. "Grant that they may sit the one on thy right hand and the other on thy left in thy kingdom." She sought for them, as no doubt they longed for themselves, the uttermost nearness to the beloved Lord. Love, they thought, was the basis of communion. Notice the cutting steel again of the stern answer. "Can ye share my baptism? Can ye share my cup?" "Yes," they say, "we will share it. We will drink it."

But the test is not in the desire to do. We all long to share with him in his suffering. The test is in the doing. Those who steel themselves beyond love into obedience, those who not only promise and protest, but do indeed drink the cup, these are His friends, these are nearest to Him.

The basis of communion with Our Lord is obedience. The cup of our Holy Communion Service is the cup of His obedience. "Father, if it be possible" He said. "let this cup pass from me." On the same evening one short hour before, He had bade them share His cup, says "This is my life, my blood, shed for you." See how previous spoken words are linked with these symbolic actions. "Love as I have loved unto the death," and "Ye are my friends if you obey my commandments," he had said. Then at the Last Supper in symbolic act the bitter cup of His own obedience is made the symbol not only of His obedience to the Father, but of His giving His life for His friends. The cup is at once the symbol of His obedience to God, and of His so great love for His friends. Of us, as of them, He asks that we will share both His obedience to God and His love to others.

It is this Divine Action that makes the old summary of the law but a shadow of a so much greater thing to come. For all its beauty, for all its high ethical idealism, that great Summary had led to Pharisaism, to Sadduceeism, to Saibalism; and to a Church in which only the rich could be saved. Listen to its silken beauty once again. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind and with all thy strength. This is the first and great commandment, and the second is like unto it, namely this. Thou shalt love thy neighbour as Thyself."

This Our Lord says is the greatest achievement of Judaism. It is magnificent, but it is not enough. Against its lyric beauty we

must get the agony of Gethsemane and the cruel horror of the parching death upon the cross. Against the silken strength of love, with its ever present danger of luxury and indulgence, Our Lord puts the cold steel of His obedience and bids us be joined to Him by that hard steel sternness. If we would be disciples of this Master, we must tread the hard path of His discipline. Not by our ideals, or by our emotions, but by actions, and by actions of obedience alone can we find the joy of communion with Him. "This do," Jesus said, as he broke the loaf of His life in pieces. "This do," he said "in remembrance of me." "Ye are my friend, if ye do whatsoever I command you."

May I say two more things, seemingly contradictory, but joined together in a way which musicians understand. The first has to do with fear and the second with joy. The first is to remind you of Jesus linking of His baptism and death together. Can you share my baptism? Can you Share my cup? Behind the simple words of the baptism story on Jordan banks, there lies the terrible mystery of Jesus' relationship to God. At His baptism He became conscious of the deeper meaning of His life. Forty days alone in the wilderness were not too long to think out what it meant. He knew His life was no longer his own, that His frail human body was charged with the whole purpose of God and the destiny of all the human race.

In this there is something full of fear, full of dread, full of awe. Isaiah saw the Lord high and lifted up, felt the searing of the red hot coal upon His lips, but in the baptism of Jesus there is something more majestic, more awful, more mysterious. The whole majesty and meaning and power of the eternal God took possession of the consciousness of Jesus, that He might live, no longer His own life, but Gods'.

And this sort of life Jesus calls us to share. Because it is a life of absolute obedience to the Holy and heavenly vision, He has to add, that it is not a slave's life. It is not a slave's life because we know the Master's mind. "All things that I have heard of my Father I have made known unto you." And yet this very knowledge makes it in a sense a slavery still more complete, for it is an obedience not only of outward action but of the inmost heart of man.

There is then in this obedience a sharing in His baptism, but in the communion that follows it there is joy. The early Church was right when they called the bread breaking "*Eucharistia*," a word our feeble English tongue can only call Thanksgiving. But in that Greek word is enshrined all the joy that comes from friendship. The elation, the freedom, the triumphant happiness of human friendship, and thankful gratitude for it is what the Greeks meant when they said it. Christians made it carry a still greater burden of triumphant joy in using it for communion with the risen Lord Jesus Christ.

"If ye do what I command you," that is, share the dread experience of my baptism, "Ye are my friends." The joy of His friendship no man can measure, no man can tarnish, no man can take away.

An Intensified Healing Evangel

H. G. ANDERSON

WE live in a decaying world. This is written during a great crisis and the greatest battle of all time. The rot in men's souls and in the life of communities stands bare. Christians have shrunk from the use of seeming evil to combat a greater evil. Fine souls have clamoured for inaction rather than wrong action, for right action they have groped in vain. Schemes and aims which sounded effective and noble from the pulpit or from the platform of the press are being swept away in the storm. Man is conscious again of the undermined foundations of society and of his own soul, it seems almost too late to "take heed lest he fall."

But the world has always been a decaying world; disasters have only revealed to the masses of mankind what their saints and prophets already knew. In all the destruction and terror and misery that is on us and threatening the whole world, no new factor has yet come on the scene. We merely stand facing aghast a revelation of the creeping death to which before we were blind. And God so loved the world that He sent His dearly beloved Son that whoso believeth on Him should not perish. Has He come in vain?

As Christians and therefore members of the world-wide Church we have a grave personal and corporate responsibility, not perhaps directly for the state of the world, but that as leaven we have so largely ceased to leaven. What we considered normal fermentation is manifest as due to false invading fermentations covering the decay of the true.

What has been said applies perhaps more especially to the Christianity of the Western countries; the spiritual atmosphere in the younger churches has been too fiercely destructive of make-believe and inanities for any continued and unnoticed process of decay to gain a hold. But it does very intimately concern those busy on the growing edge of Christianity, whether in Eastern or Western lands. As never before we must grope for the underlying foundations of eternal life as we strive to build anew walls based on sand.

In China our building has been better than many former critics within the Church would acknowledge. Three years of hurricane have followed a decade of storm and the Church is not perishing, rather its growth is showing that it has eternal life. Depreciation of the social gospel with its divine emphasis on the whole present life of man, his livelihood, his health, his rescue from ignorance, perhaps came ill from those whose attitude to the world was at bottom that of Ecclesiastes, relieved only by a hope of the world to come. Educational, medical, and social evangelists, have had to possess their souls in some patience as they were attacked by those theological aesthetes who see man's soul as something apart from his whole being. Surely a misinterpretation of God incarnate in Jesus who in so short a time gave yet so large a time to human ties and needs.

We cannot now survey the whole field of this life more abundant which the Church in China is trying to mediate. But, in face of the present vast amount of physical suffering through disease and injury, perhaps the time has come to look again at what the Church is doing through its healing work.

Let it never be forgotten, in the very correct new emphasis on preventive medicine, that it is the achievements of curative medicine which have opened the way for this new method. The efforts of the past, even the most elaborate attempts to plant miniature Mayo Clinics and research institutions in an environment into which they had not grown, have not been wasted. In fact those with adequate suppleness will form a very strong nucleus for wider conceived schemes now in an experimental stage. The vast majority of China's population is however rural, and unless these town-centred institutions find means of extending their services into the country, they will remain half-sterile.

What can we do more, who already feel ourselves swamped by the detail of administration and by the mass of suffering which comes to our clinics and hospitals?

The first point to remember is that our Lord was not a trained medical man, nor did He give His command to heal the sick to a medical profession. The disciples did heal the sick and so did their successors in the Church for many a long century, but for three hundred years the Western Churches have so surrendered this duty to a specialised and growingly efficient medical profession as to have little share of responsibility left. In this new century two great new opportunities are again facing the ordinary Christian, psychology and preventive medicine—opportunities of help to those highly qualified rather than actual personal initiative, it is true, but a very considerable addition to the only lay resource of the past, sick-visiting and amateur nursing.

About psychology there is no need to say much. The layman is unqualified to attempt analysis or treatment. But just as in general medicine preventive work opens out for him a large field of opportunity, so in psychological medicine. To understand the way in which his own mind works is a very important step towards helping those who are baffled and facing actual breakdown because they do not. Such help is far more widely needed than detailed diagnostic and curative work, and the size of the psychological medical profession is hopelessly small, and will always be too small, to give it. At the same time those laymen with the ability to undertake such a special Christian Service to their neighbours in disease of mind are few. We can take comfort from the knowledge that perfect love casts out fear, and that the personal experience of God's great love is in itself the greatest of all preventives of nervous breakdown.

As to preventive medicine, let us remember that this is first and foremost a sphere of activity open to women. Disease is made less likely by a normal birth, by a healthy childhood, by cleanliness, by

adequate and balanced diet, and by a happy home environment. Experts of course must be looked to, to give the primary instruction and direction which make these things possible, but in the spreading of such methods they are very dependent on the cooperation of the laity, and specially on the schools.

Both these new opportunities of obeying Christ's command to heal the sick require training facilities in addition to the ballast and motive-power of personal Christian experience. And these training facilities must not merely include the science of medicine but equally important the Christian practice of medicine, an art learnt by example and not by books or lectures. The scope of the training must extend from that of doctors (and, indeed, specialists) down to that of the lay helpers who will be the voluntary assistants of the paid workers in country clinics, public health campaigns, and so on.

We are fortunate in our Christian medical schools, but in addition many of our larger hospitals might well function as "post-graduate schools in Christian medicine," that is to say, as clinics where scientific medicine is applied by devout Christian specialists. The number of hospitals equipped to train high-grade nurses from start to finish is limited, but there are many others which might concentrate on some special form of Christian nursing training. From these two sources would come the future Christian staff of our smaller hospitals.

These smaller hospitals would have the special task of acting not only as "base-hospitals" for rural dispensaries, but also of training the paid and voluntary medical workers in these dispensaries and the teams which would be responsible for public health work locally and at the dispensaries. This may all sound idealistic and theoretical, and perhaps therefore an illustration of what can be accomplished by such principles is called for.

The small C.M.S. hospital at Lui in the Southern Sudan, with a Western staff of one junior doctor and no nurses at all and with bed accommodation for only forty in-patients, yet directly and indirectly cared for 227,000 out-patient visits last year, more than one-tenth of the total treated by our whole medical work with its five thousand beds throughout the Eastern Hemisphere. Surely if medical work in China were uniformly working along such lines few of China's millions would go unattended! It is very important to stress perhaps the high Christian quality of the workers staffing the seventeen dispensaries which are based on this little hospital at Lui, this is the main secret of the success of the scheme, and the scheme is still expanding vigorously.

Our Lord's never-ending sermon, which fills all the gaps between his recorded spoken words, lay in His works of mercy. He stressed this to the disciples of John as the earnest of his Messiahship. If the Christian Church is to give full content to its message, then it is imperative that the Church through all its members should be preaching the same wordless sermon. This article is an appeal to the Chinese Church to organise more vigorously to do just this.

Nurturing New Christians in Nanking

P. F. PRICE

SOWING the seed, seeking out new Christians and preparing them for church membership is only half of the missionary task. "Go ye therefore and make disciples.....teaching them to observe all things whatsoever I have commanded you." It is interesting to note how much of the New Testament is taken up with the latter part of this Great Commission. Large portions of the Acts of the Apostles and all of the Epistles and Revelation deal with the problem of building up Christians in their faith and endeavoring to make them examples to the world and an evangelical force for the spread of the Gospel. Much effort looking toward the increase of church membership has been lost through lack of adequate instruction and nurture of those we already have. This is all quite elemental, even trite, but many of our troubles come through the neglect of elemental facts.

The problem of the training and nurture of new Christians and of trying to raise the standard of the Christians we already have, has, so to speak, been forced upon the churches of Nanking. What the problem is and how it is being dealt with may be of some interest to others who are wrestling with the same question that confronts us.

An Interesting Survey.

The battle of Nanking in 1937, precipitating an exodus of a large part of the population of the city, has made no small change in the personnel of church membership. Many Christians who were the backbone of the Nanking churches followed the emigration to West China. A loss to the churches here, they proved a decided gain to the Christian cause within Free China. Meanwhile the Nanking churches, while depleted by the loss of so many of the more active and intelligent of their members, have had a comparatively large accession of inquirers and new members. A careful inquiry conducted by one of our wide-awake missionaries shows that, of the 15 Protestant churches which the inquiry covers, there was an original membership before the breakup in 1937, of 2,834 communicants. After the break-up, there were 764 or a little more than one-fourth who remained in the city. Since then there have been baptized 1,750, making a total at the present time of 2,593, not far short of the original membership of three years ago. By this it will be seen that about seventy-five percent of the members of these fifteen churches have been received within the past three years. This in face of the fact that much care has been exercised in the receiving of new members. The inquiry covers the majority, though not all, of the Protestant church membership of the city. It is sufficient, however, to illustrate the large responsibility that rests upon pastors and church leaders in the training and nurture of their new members.

The problem is being attacked along the following lines through *interdenominational cooperation*, in addition to the individual work of the several churches:

Inspirational Meeting for Pastors.

A weekly Monday afternoon devotional meeting for pastors and other prominent Christian workers has been a regular custom in Nanking for many years past. To this about a year ago was added a study and discussion period for mutual edification and inspiration. The plan is to select and distribute a helpful book, usually a biography, which each one reads beforehand. Sometimes one book is studied for two or three weeks. Then the portion that has been read is discussed, each one noting what stimulus and suggestion he or she has received. In addition to the familiar biographies (which have been put into Chinese) of Moody, Spurgeon, John Bunyan, Florence Nightingale, Oberlin, and such like, we have studied the life of the Indian saint, Sadhu Sundar Singh, and such stimulating Chinese biographies as the Life of Pastor Hsi, of "Brother Mao" who endured trials innumerable with an unconquerable patience, of Samuel Pollard in his remarkable work among the Miao tribes, and so on. For two or three weeks we dealt with a book of Spurgeon's sermons. All this has been of great inspirational value as well as a stimulus to busy pastors and others toward more regularity in their reading. This has gone on for about a year, and we hope after the lull of the hot weeks to begin the course again in the autumn.

Leadership Training School.

There has been inaugurated in Nanking a Leadership Training School for lay workers, conducted in the buildings of the Nanking Theological Seminary whose regular work is being temporarily carried on in Shanghai and Chengtu. This Leadership Training School usually lasts about ten weeks at a time, there being two periods during the year. The teachers are missionaries and Chinese pastors. The subjects taught during the last term may be of interest: The Prophets of Israel; How we got our Bible; New Testament Introduction; Important Doctrines of the Church; Modern Church History; Sunday School Teaching Methods; Christian Nurture of Church Members; Church Work for Young People; and last, but not least, Singing.

Each denomination has contributed its most capable workers to the faculty of the Leadership Training School and there has been a fine spirit of unity and cooperation. There were 226 enrolled in the courses during the last term and 152 certificates were awarded at the close of the term to those who manifested proficiency. It is proposed to continue this work during the coming church year, and it is hoped that under the blessing of God these young people, for they are mostly young people, so taught and trained will take their part in the leadership of the church in Nanking that is to be.

A Handbook of Worship.

One of the by-products of the Monday's inspirational study period alluded to above has been the preparation of a short handbook of worship, available for use in the churches of the city. In this as in other matters there is no distinction of denomination. The conviction

has grown that a considerable proportion of the Sunday morning congregation is unable to follow the worship part of the service intelligently. Quite a number are able to read from the Psalms and hymns haltingly or not at all, and so miss much during the worship hour. What could be done about it?

At one of the Monday study periods alluded to above the matter was presented and each was given a balloting paper and asked to return his or her vote. About 40 participated. Three questions asked were: (1) What Scripture verses would you select for memorizing and repeating? (2) What hymns do you think most suitable for the average person in the congregation? It may be mentioned incidentally that there is now one hymn book that is being used in practically all of the churches, the new "Hymns of Universal Praise," which is gaining wide circulation throughout all denominations in China, having been carefully prepared through interdenominational effort. (3) What nine or ten Psalms are most appropriate and understandable for morning service under present conditions?

These selections by vote are most interesting. The Scripture verses selected for memorizing are: John 3:16; Acts 4:12; Matt. 11:28; Acts 16:31; John 4:24; Luke 19:10; I Cor. 13:13; I Tim. 1:15; Gal. 5:22; Heb. 7:25; Matt. 20:28; John 14:6; John 6:35; Rom. 6:23; Rom. 1:16. It may be noted that these verses are all full of the Gospel message. It is supposed that at least one or two verses will be repeated at each service.

The Psalms were selected for their simplicity and understandability, as well as adaptation to different circumstances. They are: 1, 19, 23, 46, 51, 90, 103, 121.

Among the hymns selected, "Jesus Loves Me" headed the list. This seems to be the prime favorite among Christian circles in China. Next came "What a Friend We Have in Jesus." The third choice was, "This is My Father's World." This hymn of Maltbie Babcock seems to be of peculiar comfort in these topsy-turvy times. Among the others were "Sweet Hour of Prayer," "More Love to Thee, O Christ," "A Charge to Keep I Have," "He Leadeth Me, O Blessed Thought," and one of native contribution with Chinese tune beginning "Great are Thy Mercies, Heavenly Father."

It is hoped to have the handbook printed and ready for use in a short time. This is supplementary, of course, to the Bible and Hymn Book.

Thus by heeding the word of the Prophet Isaiah, "Line upon line, precept upon precept, here a little and there a little," an increasing number of worshippers may, under the leading of the Holy Spirit, take a more intelligent part in the worship of the Church.

The above is at least a new beginning being made in Nanking, an old city where so many things have started and ended, but where the churches are facing new opportunities, perils and responsibilities.

The Effect of the War on the Y.M.C.A.

H. A. WILBUR

IN 1937 the Chinese Y.M.C.A. was well started on a ten-year program. It had been formulated with care in local and national conferences of secretaries and had been approved by the National Executive Board. This ten-year program included plans for enriching the service of each of the thirty-eight City Associations and the one hundred and thirty (odd) Student Associations which then composed the National Movement. It was planned to recruit and train an adequate number of secretaries, college graduates who had or would receive varied training and experience in the fields of social service, recreational leadership, religious education and evangelism, and adult education citizenship training.

The plan included cooperation with other Christian bodies that might desire it, in national efforts of evangelism and recruiting church members from among educated youth. It included extension of effort among rural workers and in the industrial field. In some of these projects very encouraging progress had been made. In others, first steps were being taken.

What the War Did

Then came the war with its train of tragic experiences, its losses and hardships and sufferings among directors, secretaries, and volunteer workers of both city and student associations. The first experience was in Tientsin in July 1937. The Student Association in Nankai University was the first to lose its campus and its members. At the same time the city association building in the old city was damaged by shells and was taken over by the invaders for military uses.

Peiping came next but suffered less severely. Building and secretaries were subjected to thorough search, but since nothing objectionable was found the work was not interfered with beyond a degree of embarrassing surveillance.

As the war advanced from Peiping southward, westward and northward, other city and student associations came into its path and had varying experiences. It would be tedious to relate them in order. Usually all activities of the city associations were stopped for at least a few days when war came near; the buildings were closed; often they were searched; three of them were burned, four were occupied for longer or shorter periods; five have been bombed; eight have remained closed either by compulsion or by the removal of constituency and workers. At present 12 city associations are continuing their work in occupied territory at their usual locations. Sixteen city associations are conducted, with enlarged programs, in Free China. Three which are deprived of the use of their buildings for the present have opened work for their members in rented quarters in cities at a little distance from the penetrated territory.

The student associations fared worse. Not that they had buildings that could be destroyed, but the attack seemed to be directed most severely at cultural institutions, especially colleges and univer-

sities. Very early the students were on the march and all set programs of study, of service and of spiritual culture were stopped.

An Opportunity and a Challenge

Should the Five-year Program be abandoned? Under such circumstances the time was suitable to lie low or to take a holiday in the country. That was not done. On the contrary the National General Secretary called a conference of his associates to plan for continued service,—for advanced service. There was a challenge in the difficulties of the situation. There was an opportunity in the needs of destitute, wounded and distraught people.

Thus the war-time service of the Y.M.C.A. was inaugurated, was taken up with earnestness in all parts of the country, successively, as the results of war began to be felt.

It is not the purpose of this article to describe the program or the methods used by city and student associations to meet emergent needs, except as such experiences reveal how the war has affected the Y.M.C.A.

Work Now of Three Types

In the fourth year of the war the city Y.M.C.A.'s are found conducting their programs in localities so circumstanced as to result in three types of work. These are:

1. Associations in penetrated areas. These twelve all use the property used before the war. In it they carry on modified programs adapted, so far as possible, to their members' needs. Youth, distraught by their surroundings, have flocked to these associations. There has been a very large element of relief work, especially in the earlier days of occupation, much help in locating families and friends, promotion or assistance of special committees set up to help citizens to meet their new situation. In some cases it was found prudent to close dormitories; in others they have had capacity use. Educational classes have continued, in some cases their students are largely increased. In very few cases has it been necessary to change the content of the courses. After the first period of search there has not been much surveillance of which leaders are conscious. Bible classes and group discussions on moral and religious questions continue, but no political discussions may be held. The communities have most generously provided the money needed, above members fees, to meet requirements. As a rule members are much poorer than before.

One might think from this that the Y.M.C.A.'s which are allowed to continue have not been much affected by the war. That is not the case. The psychology of the situation has greatly changed. There is in the program a far larger element of comfort and encouragement and of helping folks to adjust,—in addition to the great relief work which had to be undertaken. There are many changes in personnel, both of directors and of secretaries. There is felt to be greater need of fraternal secretaries. Since the American and European Movements are not in position to supply these secretaries, there has been a most generous and enheartening response from missions. They have received the requests of directors and have encouraged one or another of their missionaries to accept appointment

as an honorary secretary or counsellor to the association. Such services have been invaluable to associations in occupied areas.

The following associations in occupied cities are now closed: Tatung, Soochow, Nanking, Wuhu, Nanchang, Wuchang, Hankow, Swatow, and Canton. Some remain closed because their property is not available; others because local conditions, or the absence of secretaries and directors, make it difficult to resume. Their secretaries are working in associations in other parts of the country.

2. Associations in special areas. These are the three branches of the Chinese Y.M.C.A. in Shanghai and the two branches in Hongkong. In these cities work has not only continued but has increased in volume and variety. In Shanghai, only the Pootung industrial branch, with its model village, has been closed. The membership has passed 7,000. Members crowd in as never before, for release and a sense of security. Dormitories have been overcrowded. At night social rooms have been used for sleeping spaces. The school also has increased. The only phases of the program which have been discontinued are lectures and discussions. Religious addresses continue. The building has been used by several churches, whose property was destroyed. It has been a headquarters for relief committees. Its own relief program has been very large. At one time it conducted five camps. Its finances have been supplied as needed, by the Shanghai community. Directors and members of neighboring associations,—Soochow, Nanking, Hangchow and others,—have made good use of it. Relief and secretarial help has been given to other cities, as well.

In Hongkong similar changes are evident; but there is greater freedom of program in the Crown Colony than in the Settlement and Concession. Every type of work continues. Contact with interior associations is easier to maintain, so distribution of materials and cooperation in travel have been added to the normal functions.

3. Associations in Free China. Here are sixteen organizations in eight provinces. Some have been long established. Four have been opened since hostilities began. Four more opened in places near to associations which were closed take care of the members of those associations and others. It is too early to know whether they will be discontinued after work is resumed in the former place or will continue as branches.

These sixteen organizations are exceptionally vigorous and varied in their services. There is no restraint. Members and others do not come seeking release or security, but to work and play and plan together. They are centres of service for the unfortunate and even more are centres of training and of preparation for the alert and hopeful. In most cases their equipment is inadequate. In Chungking it has been badly damaged by bombings. But primitive or damaged it is a beehive of activity, patriotic and preparatory for the future, both the immediate and the distant. In this heavy pressure of program Christian activities are not permitted to be crowded out. Response to the Youth and Religion Campaign in these cities was impressive. In these associations the effect of the war has

been to stimulate activity and to intensify program for training, service and reconstruction.

The student associations have somewhat followed these same types except that in occupied areas very little can be done. Almost all the colleges except Yenching and a part of Cheloo have left their campuses and are far in the interior. There some of them have joined long-established colleges in centers where they have gone to remote places either to use temples or to build new equipment. Moreover, there have been frequent removals. In Shanghai and Hongkong student Y.M.C.A.'s are numerous, vigorous in service and earnest in their concern for producing Christian character. Though many are refugee students themselves, they are concerned to help those who became refugee students in remote places. National student secretaries have kept well in touch with student groups of both types. The total number of organized student associations has been made much smaller by the war: but the work carried on among them and by them has rarely, if ever, been more significant than now. Two student centers have been built for the use of refugee student groups, one in Kweichow the other in Szechuan. The latter was completely destroyed by bombing.

Effects of Travel Difficulties

The Y.M.C.A. makes use of conferences and institutes and other gatherings to set up its programs, to train its leaders, to enlist cooperation, and to secure decisions for the Christian life or for various types of service. It also makes large use of literature, prepared and distributed by Association Press. These functions have been much curtailed by the war which has made travel and communication slow, difficult and costly. Efforts are made to continue normal service in all these lines, but the National Committee has found conferences expensive and the Association Press has experienced the greatest difficulty in distributing its books to the local associations and other readers who want them whether in free or in occupied areas. Several circuitous routes have been used to get materials to interior cities, with a surprising degree of success, but at excessive cost. Recently matrices of books have been sent to the interior for printing in Chengtu; but there the scarcity and cost of paper add to the difficulty. Students and youth in city associations are eager for the literature. The local associations complain of the lack of regular intercourse with the national headquarters and the lack of visits from counselling secretaries to which they have been accustomed. A branch office of the National Committee has been set up in Chungking, but still there is a lag in the contacts which are considered normal.

New Types of Work Required

A war situation creates new and unexpected needs of youth and of communities which require a different type of service and a different emphasis from that adapted to normal times of peace. Into the Y.M.C.A. this war has brought three new program activities.

1. First has been the large volume of relief required and given freely by the associations. From all the battle areas and from all

the bombed localities the suffering populace have fled to the first refuge available. The Y.M.C.A. is not normally a relief organization. It has no regular funds for relief of destitution, nor has it a medical service to meet conditions of war. Yet war required this type of service and the Y was quick to help in it. After experience at the coast it made relief a regular part of its program in any section of the country. It undertook not only individual but organized relief,—camps, feeding, health, recreation, simple industrial training; not for a few days but for months; not in one place but in many places successively; sometimes alone, often working with others. This new type of service is an effect of the war.

Relief to students, which has been given jointly by the Y.W.C.A. and Y.M.C.A., has had an enriching effect. Eighteen local student relief committees, carefully set up, have presented the needs of students to the National Student Relief Committee which, in response, has supplied them with over \$350,000 which has been used to aid 9,000 needy students to go on with their study. Students in other lands have provided a good deal of this money. A service of such significance must have its effect on the moral fibre of the people and the agencies that give it.

2. Emergency service to soldiers has been a second new form of work. The Y.M.C.A. had done some such work before in the World War and in later border clashes—but never on a scale like this. It has been a noncombatant service, of course, aimed to give comfort, encouragement and social protection to armed forces. In fifty camps in ten provinces, the 440 workers, men and women, have set up their huts or their wayside service stations, to give tea or soft rice to soldiers in transit, to supply moving pictures or dramas for entertainment, to distribute comforts, to write letters home, to minister to the wounded in hospitals,—in short, to be a friend. This welcome service has made many grateful friends in return. The expense has not been light, but loyal friends have supplied it, and in doing so many overseas Chinese have come into cooperative contact with the organization. Herein is another effect of the war.

3. New programs of popular training have been desired and have been set up. Of course the Y.M.C.A. has not been alone in this. The slogan "resistance and reconstruction" has impelled many to help. Students in free time have given much training to youth in mass education, in first aid, in the technique of air-raid protection, and in cooperative community living. Groups from city associations have done the same. In this, likewise, the organization had little experience and no perfected plan, but it undertook what seemed to be needed and large good has come out of it. This will probably become a permanent part of the Y program. It came as an effect of the war. It may become a chosen method of influencing youth.

New Y.M.C.A.'s Have Been Started

While the organization has had a definite policy of opening a city association in each provincial capital and in all larger commercial and educational centres its policy has been conservative as to the local requirements. With the war the process has been speeded up

through the eagerness of local groups. First came Kweilin, capital of Kwangsi Province. Then came Kweiyang, capital of Kweichow Lanchow followed in the northwest,—then Paochi, in Shensi. Each of these had developed a varied war-time program and the basis of a well planned city association as well. They are a symbol of what a community can do when local interest is focused on a constructive cause. Each one is being locally financed; each is autonomous; each builds its own programs; each selects and directs its own staff. Yet each looks to the national organization for guidance and enters into the national unity that has always characterized this movement.

Does it seem that the effect of the war has been to bring only a train of benefits? That is far from true. There have been losses almost irreparable. There has been destruction of property and wastage of life, and human suffering which would have been regarded beyond endurance. To replace these losses will require years. Some will never be replaced. But along with suffering have been cheery and constructive lessons for future guidance which may be put down as among the effects of the war.

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The Religious Motive in the Book of Poetry (Shih Ching)

T. KOSKIKALLIO

CHINA's oldest collection of poems, the Book of Poetry, undoubtedly must be classed among the ancient poetry of the world. Kung-fu-tze (551—479 B.C.) by collecting together choicest ancient poems gave us the Book of Poetry. Various histories state that he had 3,000 poems from which to choose. From these he selected 300. At a later date 5 additional poems were added so that now the entire collection totals 305 in all. Kung-fu-tze was a great admirer of the antique and it is justly to be supposed that he, in selecting these poems, kept in mind their age and chose them accordingly. The later poems of the original 300 date from the eighth century B.C. The age of the older poems is impossible to ascertain with accuracy. The poems of the Book of Poetry have for the largest portion, like all the ancient poetry of the world, been handed down orally from generation to generation and then at a later date have been recorded. To the individual studying the life and habits of the people this collection of poetry offers a wellspring of knowledge. During the past years I have spent my spare time in studying this collection and at the same time have translated it into the Finnish language. In this work I have had the opportunity of getting an insight into the soul of the people with its everyday toil and care, its joys and sorrows, and in its successes and failures. In the following I wish to very briefly handle the religious motive in the Book of poetry.

As mentioned above, Kung-fu-tze collected the Book of Poetry into one volume. He was a stranger to religion, as a matter of fact an agnostic, and this is probably the reason why religious thoughts in the Book of Poetry are markedly scarce and feeble. We

may justly surmize that the purely religious poems did not find merit in the eyes of Kung-fu-tze and were thereby rejected. Only the poems in which religious thoughts were obscure or secondary were selected. Regardless, the Book of Poetry, in its present state, offers interesting research.

The supreme God of the Book of Poetry is purely monotheistic. In truth, the manes receive offerings and prayers for mercy but above all dictates and rules the highest God in Heaven, Shang-Ti. He is the beginning and the end. He alone has the power of help and pardon and to him in times of distress and trouble are pleas for assistance directed. On rare occasions do we note that the sun and moon are regarded as living beings whose help is implored. In reality they are just asked to look and bear truth to the fact that the matter is as stated. For instance poem 29, in which a women accuses her husband of unfaithfulness we read:

"O lovely sun, Thou nightly moon
 Who with your light gently brightens
 The dark and sordid earth beneath.
 When have you seen the like of man,
 So worthless in all his ways.
 Rejecting all the customs old,
 In treating his wife so badly.
 Can he return from life so gay,
 Away from paths so far astray.
 Can he recall his wife so sad,
 Will he awake to pity her.
 O lovely sun, Thou nightly moon,
 From western lands arising bright,
 Shedding your glowing refreshing light.
 O pitiable my father dear,
 O poor mother, my bearer dear.
 Too bad for me you could not care,
 My life's dismal harsh burden spare.
 Can he return from life so gay,
 Away from paths so far astray.
 My toil and care he overlooks,
 And with evil it all repays."

But, in the end it is the eye of Heaven which sees and examines all. The supreme God of Heaven especially searches for a man to whom it may trust the rulership of the people. We must bear in mind that the people belong to the God of Heaven. They do not belong to the emperor or any other man of power. As the ruler treats his subjects so does Heaven bless him. If he is good to the people and rules according to the dictates of Heaven, he has its blessing. But, if he should fall away from these dictates, the anger and punishment of Heaven will certainly overtake him.

The following poem tells of the founding of the Chou dynasty (1050-256 B.C.) and of the activity of the God of Heaven in searching for a proper man to rule.

"Boundless in thy immense greatness
 Highest God in Heaven above.
 Majestic thou certainly art
 Upon the earth descending.
 When you the world examine through,
 With piercing eyes the kingdoms search.
 It is thy will that people will
 Peacefully live and their land till.
 Upon this earth are kingdoms two,
 Shang and Hsia are their names in true.
 Good government they do not have,
 The people they can't dominate.
 So God in high investigates
 The people of the world in all.
 From here searching diligently,
 From there weighing with greatest care,
 Where to find a ruler supreme
 On whom his charge he might bestow.
 When finding one who pleases him
 His guardianship bestoweth him.
 Power supreme he bestoweth,
 With the gift of keeping order.
 To the west his eyes he turneth,
 From there he sought with searching eyes
 And found the man to meet his need,
 Whom God the great had so long sought."

When the Heavenly Lord had found a man of his liking he trusted the rulership of his people to him and bestowed upon him the necessary requirements:

"Lord the great upon him bestowed
 The brightness of virtue so good.
 Barbarians he threw outside,
 Wilderness and forests to roam.
 Heaven to him a good wife gave,
 A suitable one it prepared.
 He with the power from Heaven on high
 Firmly strengthened his great kingdom.
 The Heavenly king with searching eyes
 Upon his great bold mountains looked.
 Beheld his oaks so staunch and state
 Luxuriant and beautiful.
 The murmur of the pines he heard,
 The shade of the spruce clothe the land.
 Thus the God on high his kingdom here made,
 A ruler great and supreme selected".....

"The Heavenly Lord to him bestowed
 A heart pure and so virtuous,
 A mind so keen and enlightened,
 With the eye of virtue bright.
 With this eye of virtue bright

He saw so clear the wrong and right.
He had the norm of justice true,
Discerning the bad and the good.
The people he so nurtured well
With reward and stern punishment.
Thus he ruled a kingdom so large,
And with virtue led it forward.
With gentleness he persuaded
The people to mutual love." (Poem 241)

When a new king by the name of Uen arose to power, his virtues also met the requirements of heaven, and so:

"Prosperity which God on high
Gave to him so abundantly,
He gave it as a heritage
To his children and descendants.
The highest God in heaven said,
Uen listen to my good advice. . .
Thy will must be strong as a rock,
Unwavering, unbending, firm.
A complainless, unbiased love,
With no regard to the person.
Your eyes to be cast on the aim highest
And there must arrive ahead of all men."

Heaven freely gave proper notice to the virtues of a ruler:

"Highest God in heaven above
To the ruler Uen he thus spake.
Your unblemished virtues so clean,
At all times I remember well.
From you I never hear screeching anger.
Anger doth not change your countenance.
Although a leader of a kingdom large
You have remained as humble as of old.
You have always only followed
The commands of the Lord in high." (Poem 241)

It is the duty of the ruler chosen by Heaven to meet out punishment to the evil and disobedient:

"The highest God in Heaven above,
To the ruler Uen he thus spake.
Punish you must, above them all,
The kingdom of the enemy,
By discussion everything will
Among brethren be settled well.

The command is put into effect, and:

"The army with a severe charge
Hath subdued and captured the town.
Disaster it hath met complete,
The end of all that kingdom bad." (Poem 241)

The gifts given to a ruler, chosen by Heaven, are manifold and eternal.

"Heaven always shall protect you,
When his grace and peace bestoweth.
Its foundation is strong and firm,
For he is the founder in true.
Abundantly everything gives,
There is no end of happiness.
Unending is that spring of gifts,
And more than meets all your needs.

Heaven always shall protect you,
When his grace and peace bestoweth.
Success is yours in all work done,
For the good of the land is all.
Bestoweth you a hundred fold
The heavenly riches of high.
The springs of joy farthest remote
Have come down to you from Heaven.
You cannot use all gifts bestowed
During your long and happy life.

Heaven always shall protect you,
When his grace and peace bestoweth.
Success crowneth the work you do,
Unsuccessful shall no work be.
Your good fortune is mountain high,
As firm as the earth underneath.
It is as hard as the bare cliff,
Unmovable as the hillock.
Undiminishing as the rapids are,
It poureth forth the new each day."

(Poem 166)

Occasionally the poet is faced with a difficult problem when some great hero, favored by Heaven, passes away. We note the same when trials befall the land. Has Heaven been mistaken by slaying him? These questions criss-cross the mind when thinking of the hero:

"He surely was the man of men,
Great was his fame, famous he was.
He rose among the multitudes,
A head taller than all the rest.
Now he is
Laid at rest
In the grave.
Fearfully we the grave approach,
With quaking and trembling hearts.
Greatest Heaven high up above,
Highest Heaven in endless space,
Why have you so ruthlessly slain
The best of men among the race?
If a method could be thought of
Which would revive him back to life,

Hundreds would be ready gladly,
To give their lives in his behalf." (Poem 131)

The same unhappy thoughts arise from the heart when some wicked tyrant causes the land and its people to suffer. Why Heaven has placed such a man to rule, and still suffers him, is the question:

"Why have you great Heaven above,
Forgotten all rightful justice?
Why do you allow him to so trouble,
Your people with his oppression severe?
Why have you now, greatest Heaven,
Wholly all the grace cast aside?
The evilest of the evil,
Thou hast sent to terrorize us.
Why have you great Heaven above,
Forgotten all grace and all love?
This affliction unbearable,
Upon us hath caused to descend.....

Why are you great Heaven above,
So merciless and lacking love?
Will these restless times ever cease,
And this torture grim pass away?
Month upon month it is the same,
Always the same bitterness great.
The sad people do nothing but
Relentlessly sigh beneath it all.....

Why have you great Heaven above,
Forgotten all rightful justice?
The ruler doth not live in peace,
And people have the same unrest.
When this tyrant doth not attempt,
To rein his heart with passions rent.
The people will revolt for sure,
To overthrow this brutal reign." (Poem 191)

When the anger of Heaven befalls heavily upon the people through wars, plagues or famine the nation suffers because the government does not live according to the dictates of Heaven. Truth and justice are trod under foot and evil is enthroned. Heaven is angered and calamity befalls the people and the land:

"Highest God in Heaven above,
Angry with his people he is.
Hath sent down a punishment hard,
A plague to bear the people have.
Here our words are of no avail,
Here our attempts do not go far.
Our rule is not a Heavenly one,
Not governed by the truth as should.....

The people sigh beneath it all,
A punishment sent by Heaven.
Who can spend his time joyfully,

And playfully cast all aside?
 The nation hath crumbled underneath,
 The punishment from Heaven sent.
 All the poor people from affliction sigh,
 Beneath their trial.
 No one dareth raise a helping hand,
 To alleviate.
 Oppression and a certain death,
 Will destroy the nation wholly,
 Because no mercy to the people is
 Given anymore.
 Heaven nurtures the people all,
 Understanding bestoweth too.
 Like a flute in his hand they are,
 In his use like a clay whistle.
 Precious as the sceptre can be,
 Like the jewel so very rare.
 Fondles in his hand carefully,
 Clasps it with the greatest of care.....
 The Heaven with its anger fills,
 The people with a solemn awe.
 Lightheartedly who can this take,
 Playfully to overlook it.
 The changing face of Heaven high,
 Is one of awe and grandeur too.
 Who of all would so fearless be,
 To race here and there without care.
 Greatest Heaven up there so high,
 Brilliant in thy brightness art.
 On going in or coming out,
 Thou followeth us step by step.
 Greatest Heaven up there so high,
 Thy Heavenly eye see'eth all.
 Followeth you in all your ways,
 Even in your paths astray." (Poem 254)

"Heaven upon this world hath sent,
 Suffering and pain so heavy.
 As if he were about to say,
 Thy kingdom I'll annihilate.
 The fulfillment of this all is
 Seemingly not so far away.
 The deeds of the Heaven above,
 Shall never err or wrong shall be.
 If his virtues he removeth,
 Anger surely will be aroused.
 The punishment of the people,
 Will be very stern and severe." (Poem 257)

"This affliction Heaven hath sent,
Times so very trying hath willed.
They only want to destroy all,
The kingdom with its ruler too.
Swarms of beetles and grasshoppers,
Our grain fields hath sent to destroy.
The fields are so very dry,
Racked and torn by disease severe.
Nothing can the destruction stop,
The fall of our kingdom prevent.
No one hath the strength now needed,
To remove the punishment dire.
Salvation from Heaven alone,
The heart awaits expectantly." (Poem 256)

"O great Heaven high above,
To thee I cast my saddened eyes.
Why do you wait and not at all,
Have compassion upon us all.
A very long time hath elapsed,
Since we enjoyed the peace so dear.
And now this great affliction falls,
Without remorse upon us here.
Unrestfulness is everywhere,
Nowhere is a heaven of peace.
The oppression on the nation,
Leaves the signs of a plague severe.
Or when the grain by pests destroyed,
Entirely the crop has gone."

"The Heavenly net has been cast,
To catch the ones who are to blame.
O, its size and immensity."

"The Heavenly net has been cast,
To catch the ones who are to blame.
O, very near to me it came." (Poem 264)

"O great Heaven so merciful,
Vehement in thy great anger.
Severe is thy harsh punishment,
That thou hast sent us to destroy.
Illness painful weakens the strength,
Hunger, famine haunts us daily.
To beggary we are reduced,
And many thus have passed away.
A wilderness this kingdom has become,
Changed entirely." (Poem 265)

As a rule, the punishments of Heaven are realized as just even when not understood. They also seem to realize that these punishments have befallen the people because of their shortcomings

and sins. Also we find the note, though rarely, that this punishment has befallen without reason. In one poem we read:

"Thou mighty and greatest Heaven,
Far yonder thy height riseth high.
To thee we send our plea for help,
Our father and mother thou art.
Our hearts are pure and free from sin,
Transgression is not found in us.
Why hast thou so harshly given,
To us this sad unpeacefulness?
Great Heaven thou art very cruel,
In treating us so ruthlessly.
It is the truth as I have said,
Our hearts are pure and free from sin.
Great Heaven, too great has been,
Thou wrath unleashed upon us here.
It is the truth as I have said,
Our hearts are pure and free from sin." (Poem 198)

On the other hand there are examples in which the ruler confesses to have transgressed, and so pleads that the punishment befall him and not the people.

"Thus spake the ruler,
Oh, Oh,
What hath the people transgressed against you,
When Heaven so doth punish us.
Chastiseth us with horrid draught,
Hunger doth our lean stomachs gnaw,
The crop has failed entirely."

The emperor has attempted every method to bring down rain, but of no avail. The distress grows larger with each day.

"The spirits and the manes have,
Received their full sacrifices.
The animals have not been spared,
In offering the sacrifice.
Our jade and gems, those precious things,
All to them have been given up.
Have not our pleas so humble been
Heeded by one of all of them?
Severe is this oppressive draught,
Unbearable is this dryness.

"Everyday the heat increaseth,
The earth torrid heat radiates.
The emperor unceasingly,
Is offering his sacrifice.
From the mountain top to Heaven,
In the temple to the manes.
Heaven's is the wine libation,
To earth the precious stones.
Without offering have none been left,

Their own have the spirits received.
But the spirits are of no use,
The highest God doth not come down,
To redeem the people below.
Underneath this hard punishment,
The nation meets catastrophe.
Why has not this great chastisement,
Upon myself befallen all?".....

"Lord the highest in Heaven above,
Thou alone art ruler supreme.
Why doth thou not come to redeem,
And affliction alleviate?".....

"Heavenward the peoples faces,
Are upward turned toward the high.
Requests with a deep sigh, from whence
Cometh our help and refuge sure.
Heavenward are the faces turned,
Gazing into the endless space.
There countless stars they do behold,
Glittering in their brightness clear.
Leaders and men of repute,
Tried everything in their power. .
When their own life the most precious,
Approached near its fatal end.
Regardless they unceasingly,
Plea for mercy from the Heaven.
Do not pray for me alone,
Even though I am your ruler.
The people most of all needeth,
Leadership and good government.
I shall turn my face to Heaven,
And from there await expectantly,
Thy mercy to be given me,
And for days of peace to return." (Poem 258)

Not justice, but mercy is the plea of the frightened and suffering one. Forgiveness of all transgressions and pardon for the blameless ones so that all need not perish, is also the plea.

"Heaven, Heaven, greatest of the great,
Limitless in thy magnitude.
Why doth thou not thy goodness give
As a gift to thy people here?
Pain and sorrow thou just sendest,
Only famine dreadful have we.
Punishment bath befallen on
The kingdoms that are four in all.
How can you thus so punish us,
Thou great heaven in regal wrath?
Why don't you care and sympathize,
And plan a way of salvation?
Forgive all those who have transgressed,

And the crime and guilt wash away.
 Their suffering is a plenty,
 To punish their transgressions all.
 How can thou the unguilty one,
 Press beneath the punishment?
 Thou hast let thy destruction loose,
 To engulf all inhabitants." (Poem 194)

A merciful God is known, even though darkly and indistinctly.
 A God who is merciful and nears the individual drawing him closer
 to himself.

"The God above is sad depressed,
 Filled with remorse and sorrow too.
 Who of his own has courage bold,
 That dare approach him without fear.
 But he myself to him hath drawn,
 And giveth me his perfect peace.
 In addition to this bestows,
 His mercy great and unending."

"The God above is sad depressed,
 Filled with remorse and sorrow too.
 Who of his own hath courage bold,
 Who ailing dares near him approach.
 But he myself to him hath drawn,
 And giveth me his perfect peace.
 And 'til the days of my old age,
 So careth for all of my days." (Poem 224)

The poem of the birth of man and of the experiences of the first mother are interesting and important from the religious historical viewpoint. In some respects it closely resembles the story of Mary and the child Jesus in the folklore of the Finnish people. The resemblance is so close that we must surmize that both poems have the same original source. To my point of opinion the finding of this original source does not present any insurmountable obstacles. The birthplace of the Chinese people is in northern China, on the borders of Mongolia. The first home of the Finnish people, as has been able to ascertain, is the mountains of Mongolia in the vicinity of the Altai mountains. At the time of the birth of the Book of Poetry, both of these races lived in their original birthplaces. They were thus very close to each other and must have had intercourse with each other. They both have a like spiritual heritage that must have had as its root the same source.

The poem is as follows:

"When I tell of the nation's birth,
 And of mankinds beginning too,
 We must return back to the time
 Of Chiang Yen, first mother of man.
 How she herself brought forth her son,
 And a people large nurtured she.
 To the spirits her offerings brought,

To Heaven gave sacrifices,
 When children she did not bring forth,
 And did not give birth to a son.
 But when she had found the hidden footsteps,
 Of the Lord on high,
 Great trembling and fear befell on her.
 Her abdomen became enlarged,
 There groweth the first fruit of the womb.
 Sometimes within he slightly moved,
 And again so peacefully slept.
 That when his time will be fulfilled,
 He into this world may be born,
 He shall have the name of Hou-Chi.
 When he within the womb had been,
 And the time of ten months was full,
 She then to her firstborn gave birth.
 As the ewe doth bring forth the lamb.
 The mother knew no labor pain,
 Nor did she tear in bringing forth.
 No pain did she experience,
 Nor suffer did she anyway.
 The great power of the spirits
 Was here clearly discernible.
 The greatest Lord, the ruler all,
 Was extremely unrestful then.
 The offering that came, did not
 Restore his strength and peace of mind.
 When suddenly so unforseen.
 The child was born into the world.
 In her anger the mother cast,
 Away her own fatherless child.
 On the cowpaths and forest byways threw,
 The sheep, the cows did gladly offer
 Him their protection.
 The mother into the forest so deep,
 Forsook her own child.
 The woodcutters there the poor child thus found,
 And carried him home.
 Upon the cold ice of a frozen pond,
 Her firstborn she cast.
 From heaven a bird settled down.
 And with its wings covered the child.
 The bird quickly flew away
 When the people approached that place.
 Hou-Chi at once began to cry,
 To wail with a very loud voice.
 He hath grown up and now become,
 A boy so tall, a child so big.
 His crying to the road was heard,
 It reached the ears of passers by.
 The boy very quickly grew up,

And he learned to crawl very soon.
With handsome face and forehead high,
Admired he was by everyone." (Poem 245)

The epic continues to tell us how he grew up to be a man who plowed the field and sowed the grain from which came a bountiful harvest. He constructed buildings and founded an organized community. He also was the first to offer a pleasing sacrifice to Heaven.

"Who was the first that to Heaven,
A sacrifice pleasing offered?
Hou-Chi was the first of all,
Who a pleasing sacrifice gave.
So sin upon him did not rest,
Was never a heavy burden.
From punishment was also saved,
Unto our own very day." (Poem 254)

The above poems from the Book of Poetry clearly show us, that the early Chinese had a clear picture of the Lord of Heaven, the highest ruler. Only during later periods was the Lord of Heaven forgotten and obscured by the numerous number of idols. The creator was forgotten and the created was worshipped in its stead.

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In Remembrance

LOUIS EUGENE WHITAKER

In the chapel of the United Church of Canada, Ch'eng-tu, Szu Ch'uan, on September 10th there took place the funeral of a young man who had laid down his life in the cause of relief and comfort to the victims of destruction in interior China. Again in Peking on the afternoon of September 18th a company of friends met in the Union Church, of which he was a member, to remind themselves of the recent passing of this young life of twenty five years. Though brief, this life was rounded out in inland China under circumstances worthy of carefully studied words of eulogy.

Louis Eugene was so named out of the respect of his parents for two great men, one renowned as a scientist, Louis Agassiz; and one respected as a Christian gentleman of finest devotion to the cause of the poor and oppressed in the world of labor, Eugene V. Debs.

Louis was in the North China American School, at Tungchou, about ten years ago. There he showed an adventurous spirit and love of nature-hikes. From the Jefferson Academy taxidermist he learned to mount natural history specimens of skins and skeletons and later in college helped support himself by taxidermy work, as did the writer in his time.

He finished College at Oregon State, in Corvallis, Oregon with the class of 1938, majoring in Geology and Mineralogy. The next year he engaged to teach classes in the Peking American School and did so for a few months. A schoolmate at Tungchou, Howard Sollenberger, brought out from Shansi thrilling stories of the need for help and opportunity for distributing relief sent out from England and America. This fired his imagination, appealed to his love of adventure and touched

his outgoing sympathy for the needy in this land of his parents' adoption. Nothing could dissuade him from going as companion to his schoolmate.

So he had to make other arrangements for the Peking American School and gather a small winter travel outfit. This included the borrowing of a sheepskin sleeping bag given the writer after a Roy Chapman Andrews Mongolian expedition, a book on the birds of the region, and a pair of binoculars for their study. This he split and took but one barrel of the binoculars to save space and weight in his baggage. He wrote that they identified some rare birds, and had to burn the sleeping bag after it became infected with the typhus carrying cooties.

They had to return to Shanghai before starting and there Louis had an appendectomy. He also took the inoculations for typhus and other dreaded diseases they were liable to encounter. Before being fully recovered they set out for the interior and they did their work, interrupted for a time by a siege of the typhus, of lighter form because of their preventive measures, yet still a horrible disease.

On their attempted return to the coast they were held up on the west bank of the Han river above Hankow by the flood that came down the night of their arrival there at its bank. There was no crossing it, and for a long time the way behind was also closed by the waters. Finally, back-tracking, they reached Chengtu where they stayed to put flesh on their bones before attempting again the arduous journey to the coast. But before that could be accomplished Louis' body, weakened by hardship, disease, and diet among the people of scanty cereals diluted with tree leaves, succumbed to an attack of typhoid and accompanying pneumonia.

Born August 15, 1915 in Oakland California, just before his parents came to China, Louis grew up in China. In Hawaii, during a furlough visit, he joined the Central Union Church, under Rev. Philip Schwartz, formerly of Peking. He transferred to the Freewater Federated Church, Oregon, while in College where his father was pastor, and then became associate member of Union Church in Peking.

We may be sure that he "locked to Jesus, the author and finisher of our faith" for support in those trying months in Red China; and that he shared with his Lord in that "joy set before him" of knowing that his sacrifice of life in suffering was not in vain, but that it brought him a good conscience, the approval of fellow men and of his master, because it was for the salvation of men. Geo. D. Wilder.

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Correspondence

Evacuation*

Shanghai, Nov. 2, 1940.

To the Editor,
The Chinese Recorder.

Dear Sir:

Evacuation is a government advice of the day. It comes to all who owe allegiance to that government. And all are expected to follow it accordingly. Nevertheless, can there be no question for

a missionary alone to ask before God?

What precipitates one to evacuate "as soon as possible" may be current in daily conversations and can be summed up in three or four propositions. First: conditions are so changing that "our usefulness" would be no longer applicable or "our position" should become utterly untenable. Second: every loyal citizen should support the act of government which signifies to

*See editorial.

promote what is advocated, be it justice, peace, or fulfilment of a certain obligation. Third: to remain means to be interned—an apparent eventuality which should be avoided since internment must imply suffering and, to be sure, deprivation of the service which is so desirable and necessary wherever else it may be rendered. Fourth: to remain means to embarrass the indigenous personnel and organization — another apparent eventuality which should be avoided in order to preserve life, liberty, institution, property and service "as far as possible." Are these propositions adequate to justify the evacuation of a missionary?

A mission is at the command of Christ: not a business in the ordinary sense. Isn't it true that a missionary has a pledge which he or she somehow voiced before embarking on the journey to this land called Orient? The time seems to have come to test whether and how that pledge should be kept. And one verse of I Peter iv seems to convey a timely meaning; which reads: "But rejoice, inasmuch as ye are partakers of Christ's sufferings...." Isn't it possible in this hour of trial for us all to imagine or listen to what Jesus Christ would say?

Yours faithfully,

A Reader.

Our Book Table

THE CHRISTIAN ALTERNATIVE TO WORLD CHAOS. By Rev. Luman J. Shafer
Litt.. D. New York: Round Table Press, Inc., 1940. pp. 209 \$2.00.

We pray: "Thy Kingdom come, Thy Will be done on earth as it is in Heaven." However, why, when and how the Kingdom of God may come and His Will may be done, we do not seem to be asking Him or ourselves. We do not daily go anywhere near half-way to meet Him. And yet we hope for and even expect a better world to live in. A Christian must read this book with shame as well as gratitude and pleasure. It helps us to realize our failure in Christian life, our opportunity and responsibility to human progress, and at the same time what we, one and all, faithful to Christ, can and must do in view of the world chaos.

As Lincoln would say, the world cannot go on unimpaired while it is divided against itself. "Those in power" as well as "we without power" share this assertion. "They" believe in domination—world empire—world unity through imperialism. "We" believe in liberty, equality and fraternity—Brotherhood of Man in accord with the Fatherhood of God. Positively we must be creative as we are responsible for the coming of His Kingdom. Negatively we must be dynamic enough, working to melt away the temptation, obstruction or substitution of Satan. The book leads us to think what can be accomplished after this world war is over although it carries no suggestion as to what must be done now in order to keep or assure the way open and free for Christianity everywhere.

Its author is Chairman of the Committee on International Relations of the Foreign Missions Conference of North America, having returned to the United States from Japan in 1935 after 20 years of service in educational missionary work. He urges us to form a world Christian fellowship "to prepare the moral ground" for a new world order. It seems quite possible as it is desirable that there should be a world or universal Christian fellowship to bring about a world-state. Perhaps Christian Endeavour Groups may be organized locally everywhere, except

certain important countries, however, to study world problems and suggest solutions and then Christians of all walks of life may contribute what would be regarded universally applicable, be it social, political, economic, religious, technical, or diplomatic. Else the existing organizations for the promotion of peace such as the Fellowship of Reconciliation may be reorganized so as to be constructive in thought and positive in action. As the author indicates, Christians ought to live as active world citizens whether at home or abroad. L.

THE WAY OF A MAN WITH A MAID by Oscar Lowry, published by the Zondervan Publishing House, Grand Rapids, Michigan. Price \$1.00 U.S.

This is a book on sexology for men and boys. The author has an earlier volume for women and girls entitled "A Virtuous Woman."

The book consists of seven chapters dealing with such subjects as "Sexology and Parental Responsibility," "Sexology, Puberty, and Adolescence," "Sexology and Manhood's Morning," "Sexology and Wedded Life," "Sexology, Procreation, and Birth Control," etc.

The point of view of the book is very conservative. The author according to his introduction to the Book is "a pastor, Bible teacher and evangelist." In this capacity he has made a study of "Sex Life in Relation to Christian Life" and has spoken to thousands of men and boys on the subject of sex life. His approach to the subject of sexology is almost entirely from the point of view of the Bible literally interpreted and not from that of modern science. One feels as he reads the book that the author knows very little about sexology from the scientific point of view. For example he is strongly opposed to birth control except by continence.

The approach to the subject is the one made in the past generation. There is nothing in the book perhaps that one cannot find in books written on this subject twenty-five years ago. His emphasis upon a single moral standard for men and women is admirable. His advice to parents and teachers to inform the rising generation on the problems of sex is commendable.

But this is not sufficient for modern youth. What is needed is an approach from the point of view of modern science and the Bible interpreted in the light of modern knowledge. The subject of sexology is one for the specialist who is not only an intelligent Christian but who is a scientist as well. The facts of sexology need to be interpreted to the youth of today from both the Christian and scientific point of view.

J.B.H.

THE WAR OF THE AGES, Dan Gilbert, Zondervan Publishing House, Grand Rapids. Mich.

The booklet of 68 pages and selling at 35 cents American money is a very timely treatise on those very American institutions linked up with our democratic ideals, that are today being threatened by our enemies within and without. The reading of these essays only strengthens our convictions in the Christian fundamentals upon which our American democracy is built. With bold statements well backed up by concrete incidents, the author warns Christian America against certain influences from within that are undermining our traditional stand on Christian ideals of democracy. A really well worth reading book.

Lee S. Huizenga.

The Present Situation

ONLY ONE CHUNGKING CHURCH HAS ESCAPED DESTRUCTION

Only one church has escaped Japanese aerial destruction in Chungking while all the rest either have been destroyed or badly damaged, according to an official survey of missionary losses in the bombing of the wartime capital.

The first property owned by missionaries in the Chungking area to be destroyed this year was the student centre at Shapingpa, established jointly by the International Student Service in Chungking, the Young Mens' Christian Association and the Young Womens' Christian Association.

The Chungking Y.M.C.A. western suburban office, comprising a library, club house and restaurant, was completely destroyed on June 11. After being bombed on June 12 and again on June 16, then on June 26 and August 9, the Chungking Y.M.C.A. was completely destroyed, the institution having been bombed six times since the Japanese bombing of the wartime capital started. The American Methodist Girls Middle School was demolished by bombings on June 12 and 16, while the Church of the Seventh Day Adventist Mission was completely destroyed on June 16 when the Bible Society was also badly damaged.

The Lewis Memorial Institutional Church of the American Methodist Mission was hit when the Japanese bombed Chungking on June 26, while the main building of the Yuteh Primary school was also damaged by two bombs. The Chungking Y.W.C.A. was demolished on June 28 when the Syracuse in China General Hospital was also bombed, all x-ray equipment being lost. The library and school house of the Boone College of Wuchang were also damaged. The Lewis Memorial Institutional Church and the Friends' Mission were razed on August 19 by incendiary bombs.

August 20 was a black day for Chungking (when the downtown section was set afire) as well as for missionary property, for on that day the Canadian Women's Missionary Society, the Canadian Hospital, the Canadian Mission Church and the China Inland Mission were all totally destroyed by fire.

The Syracuse in China General Hospital was damaged on October 16. Only the Methodist Church downtown still holds services although superficial damage has been suffered. No foreign missionary, however, has so far been reported killed or wounded.

Catholic churches have so far suffered property losses amounting to \$5,000,000, including the destruction of St. Joseph's Church, the Church of the Sacred Heart, the Paroisse Cathedral the Orphelinat Church, the Catholic Press, St. Paul's Middle School, the Carmel Monastery and the Catholic Hospital. (Reuter telegram in North-China Daily News, October 27, 1940.)

CHRISTIAN FORWARD MOVEMENT OF THE NATIONAL CHRISTIAN COUNCIL OF CHINA FOR 1940-41

The Christian Forward Movement began immediately after the outbreak of the conflict in 1937. The emphasis was upon Relief, Spiritual Uplift and Cooperation.

The following fourfold program is now suggested to the Churches and Christian organizations that cooperate as members of the N.C.C. These four points do not cover every possible activity. The program

emphasises only outstanding aspects of our common work which all will recognize as urgent and in which we can all unite.

I. The Witness of the Church

(a) A Week of Witness in each local Church during 1941.

As far as possible the local forces of church, school and hospital should give their own witness, without relying on noted speakers or on the one and only method of preaching. Imagination and insight will suggest fresh ways of meeting the special needs of various ages and classes.

Thorough preparation should be made by prayer, retreats, training, the provision of special literature and books of devotion, the use of pictures, song and drama.

The February New Year holiday is a time when many churches have evangelistic meetings. These might be turned into a week of witness.

(b) Youth to be a special concern.

Let each church and Christian organization concentrate its main evangelistic efforts on young people and their children this coming year.

Nothing could well be of greater importance than winning young people for Christ, in their homes, in Christian schools, in government schools; as students, as alumni (graduates), as young married folk.

They should be drawn into the fellowship of the church. A young people's Fellowship should be formed within every local church where possible. From these groups young men and women can be recruited for the ministry and for lay service.

The reading of the Bible and Christian books should be encouraged by carefully thought out plans that will enable young people to understand and inwardly digest what they read.

II. Service for Christ

This work will be of two kinds:

(a) Serving the needs of men.

Relief work should not be resented as an interruption to the spiritual work of the church. It can be made an instrument of the spirit. For that reason our relief work should be different and distinctive in quality.

In many places wartime Christian service can be organized, volunteers enrolled, working parties started and money raised for those in distress.

Cooperatives need men of character and training, and the church should supply them and give them the necessary training.

(b) Serving in the life of the Church.

It is only possible to become a real Christian in fellowship with others. Every individual disciple should join a local church as an active member. We should urge teachers, Y secretaries, doctors and nurses to do so.

Active work for the church will include helping in worship and witness, teaching and leading young people, organizing the affairs of the church, extending its influence in the community and contributing to its financial support.

III. Training for Service

The cooperation of Mission Boards, within China and in the West, should be enlisted to make available resources and personnel equipped for the task of training far more adequate leadership for the church. No task is more urgent.

We distinguish two kinds of training:

(a) Training for Membership.

Some of our members are illiterate, others are instructed by worn out methods. Relatively few are trained for active service or as members of the worldwide Christian fellowship, the Body of Christ.

Widespread and thorough education is needed, before admission to membership and continuing after it.

(b) Training for leadership.

In order to build up the life of the church, immediate and sustained action is needed in regard to the selection of candidates for the ministry, their training in recognized and efficient institutions, and the further encouragement of ministers in service.

A program of lay training for leaders, men and women, in church and school and home should be adopted by every local church or group of churches on an interdenominational basis. For this purpose the NCCRE and the Home Committee offer specially prepared material.

IV. Cooperation of All Christian Bodies

In a time of such danger and opportunity, we will hear the call of God to advance and unite, for Christ and His Church.

(a) Local cooperation.

In many places church members and leaders are hungry for closer fellowship in worship and prayer, in groups for study and discussion, as well as in active planning and work.

Relief work has already brought together many who had never realized how much strength and joy awaited them in united efforts. The pressure of a crisis, and outside funds to administer, led them to begin. Can we continue and extend this cooperation, for witness and training as well as for service?

In many cities Christian councils have been formed. In others a more informal fellowship may be advisable, with one or two trusted leaders acting as conveners for the group.

(b) Regional Cooperation.

It is the policy of the NCC to encourage the Christian forces of each area in China to plan their work and act together.

Churches, missions, Christian organizations, hospitals and schools are asked to share their plans and promote the Christian Forward Movement together.

For this purpose they will need to devise the best means, whether a provincial Council (as in Szechwan), an advisory committee with an executive secretary (as in S. China), or in some other way. The NCC is ready to give whatever support may be within its power.

UNIVERSITY DENOMINATIONAL SOCIETIES?*

Mr. Miller says that denominational societies are a hindrance to the Christian work of the University, meaning apparently the S.C.M. and similar bodies. Yet one of the points which is always being urged by responsible persons is that the S.C.M. is not a church and cannot take the place of a church. There the S.C.M. cannot really train its members to become useful members of a church, because all its doctrine

*In "The Student Movement", the magazine of the British Student Christian Movement, there has been a discussion on the value of having denominational societies in universities, as well as having a Student Christian Union. There are points on both sides and as the subject has interest for workers in Christian universities in China, some relevant quotations are given here.

must be undenominational. This leads to a state which has already acquired the technical term of "S.C.M. Christianity," i.e., a kind of woolly undenominational teaching which tries to tread on nobody's toes and consequently gets everybody's back up. The S.C.M. serves a very useful purpose, but that purpose is not to make good church members, and never will be. We found in Oxford that in order to counteract this sentimental woolliness, which is often thought to be ecumenism, it was necessary to ask the denominational societies to instruct their members in their own principles so that they would have a basis for discussion which might be fruitful, instead of useless letting off of hot air. Since this was done it has been found possible to take the further step of telling members what other denominations than their own believe, but it is not until these two preliminary steps have been taken that it is possible to think intelligently about reunion.

To turn to the constructive side, the denominational societies fulfil several very useful purposes. The first has already been noted, namely, training their members in their own faith. Perhaps this ought to have been done before they came up, but it is very rarely that it has been done, by churches of any denomination. The second point is that a denominational society gathers together into a natural group those who profess the same faith, and enables them to retain and develop that faith when they would probably lose it if they found College Chapel or S.C.M. uncongenial. The third point is that the denominational society provides contact with the whole denomination. In my own society this takes the practical form of helping the local village churches.

As one who has been a keen member both of the S.C.M. and of a denominational society I am convinced that the only way to be really useful to either is to belong to both. If the wider sphere is neglected there is the danger of bigotry and lack of understanding, whilst if the denominational standpoint is neglected there is an even worse risk of woolliness. It is impossible to be really useful in the work of reuniting the church unless one first knows where to start, where the difficulties lie, and what one's own contribution is to the united church, and these things are what a denominational society ought to show. If it does not do this, then by all means abolish it, but as far as concerns my own society and its opposite number at Cambridge, these things are being done, and the societies are thereby justified.....

So far I have only attempted to meet Mr. Miller on his own ground; but I can distinguish at least two extremely valuable positive arguments for a system of denominational societies:—

First, one of the acknowledged flaws of our church life in this country has been its class divisions; there has been a tendency for each church or chapel to have a congregation of more or less one social class. This is a matter which Universities are not, from their nature, in a good position to tackle. The one place where the undergraduate of the ancient university comes into contact with the ordinary "townie" on any basis except that of master-servant is in the church which he attends. The contact may, of course, be slight almost to vanishing; it may, under a good priest or minister, be close and of great use. In the college chapel the paid choir perpetuates the day-to-day class situation.

Second, where is it that the S.C.M. fails with a great number of its rank and file? It is in the after effects; despite all the excellent efforts of Annandale, Intercolls, etc., how too common is the S.C.M. man, interested enough when surrounded by fellow Christians talking his own language and infused with his own eagerness, who yet finds the local

vicar so dull, the local church officers so stick-in-the-mud, the local church machinery so archaic, the local church-people so morose, that his enthusiasm for the church in his first extra-university place of residence is irretrievably damped at the outset, and he becomes at most an irregular attendant at Matins or an occasional visitor to the village Bethel! This state of affairs is not susceptible of complete cure—so long, that is, as sermons remain dull and village elders hyper-conservative; but there is an obvious step which can be taken—introduce the University man to the workings of an actual church while he is still up; let him see then, and not later, some of the limitations of work in this glorious church of which the S.C.M. and his college chaplain tell him; let him argue with church-wardens, listen to simple sermons, worship with folk holding all kinds of queer superstitions as essential parts of their faith. That is that "fellowship of believers" which any amount of inter-denominational intro-university activity can never provide. ("Student Movement," April 1940.)

REPORT OF COUNCIL ON MEDICAL MISSIONS CHUNGKING OFFICE, AUGUST 12, 1940.

As indicated in the April Report, Dr. Herbert Hodgkin was duly appointed Hon. Medical Secretary in charge of the C.M.A. Chungking Office by the Executive Committee on May 24, the Council on Medical Missions appointing him concurrently Director of its Chungking Office on May 28. Unfortunately he was unable to leave for Chungking in July as originally hoped, owing to delay in handing over his duties at the Friends Centre, so Dr. Szeming Sze proceeded ahead, leaving Shanghai for Chungking on July 18.

En route in Hongkong, Bishop Hall introduced Dr. Sze to Mr. W. H. Alton, the new Secretary of the N.C.C. Hongkong Office, whom the Bishop designed as his successor for the handling of mission hospital subsidies in South China, as he expects to be leaving Hongkong shortly. After arrival in Chungking, Dr. Sze met Mr. J. C. Mathieson, Joint Secretary of the N.C.C. Chungking Office, the other Joint Secretary, Mr. T. H. Sun, being at present away from the city.

It is with pleasure that one can report that most of the difficulties experienced in the past in the distribution of the government subsidies to private and mission hospitals, have already been solved. Following substantially the recommendations submitted by the C.M.A. Chungking Office, the Government promulgated a new set of regulations on June 6, providing for (1) the grading of hospitals into two categories, A and B; (2) the granting of a higher rate of subsidy to hospitals in category A; (3) the use of simplified forms for reports and receipts, with modified requirements for hospitals in occupied and war areas; (4) effect to be taken as from June 1, 1940. The Kweiyang International Red Cross has written to say that it is wholeheartedly complying with these new regulations.

Through the Kweiyang International Red Cross, Bishop Hall of Hongkong and Dr. Wallace Crawford of Chengtu, some 100 mission hospitals in 11 provinces in Central, South and West China respectively are now being given monthly subsidies. The C.M.A. Chungking Office has been entrusted by the Weishengshu with the task of coordinating the work of the above three regional representatives, and of generally administering the scheme.

Besides the regular cash subsidies, special grants of medical supplies were made to the Women's Hospital at Chengtu which was damaged

by fire on May 3, and to two mission hospitals at Ichang during the Japanese advance at the beginning of June. (Occasional Leaflet, Council on Medical Missions, October 1940.)

CONSECRATION OF BISHOP BEVAN

In a long impressive ceremony on 18th October, St. Luke's Day, the Rev. Kenneth Graham Bevan was consecrated as Bishop of Eastern Szechuen in the Holy Trinity Cathedral, Shanghai.

With about 25 Church dignitaries present in their flowing red and black robes, more pomp and pageantry than usual was created for the occasion, especially in the ceremonial procession at the conclusion of the service.

After the Processional Hymn and readings from the Gospel, the Sermon was preached by the Rt. Rev. F. L. Norris, his message dealing with the solution of the problems which must be faced in these difficult times by those who dedicate their lives to the duties of the Church.

The consecration proper followed. The Bishop designate, vested with his Rochet was presented by Bishop Curtis and Bishop Wellington unto Bishop Scott who was the Presiding Bishop for the occasion. Testimonials of the Bishop-designate were then read and the Canonical Declaration followed.

After the reading of the Litany and a prayer by the Presiding Bishop, the qualifications of the Bishop-designate with regard to faith and purpose were emphasized through answers to questions by the Presiding Bishop, asking if he were prepared to carry out faithfully his new duties.

The Consecration ceremonies were followed by Communion Service with the newly-consecrated Bishop also communicating.

Bishop Bevan has been in charge of a parish in East Szechuen during the last fifteen years having gone to Tahsien in 1925. He has just returned to Shanghai after a brief holiday at Chefoo and plans to leave again for Szechuen early next month.

Bishop Bevan will be taking over the duties formerly carried out by Bishop F. Houghton who is coming to Shanghai to be the new General Director of the China Inland Mission.

The Presiding Bishop at the Consecration was Bishop Scott of North China, assisted by Bishop Curtis of Chekiang and Bishop Wellington of Shantung.

UNIVERSITY IN EXILE—FUKIEN CHRISTIAN UNIVERSITY

1. The Agronomy Division.

This Division of crop production, directed by Prof. Lin Cheng-Yao, has 150 *mou* on which to carry out research projects. (A *mou* is about one-sixth of an acre). In the good earth of these acres he has, with students and colleagues, initiated a number of lines of practical study.

Rice breeding. Some 10,000 heads studied in 1938 have yielded about 1,000 promising lines. These are being further tested this year.

A new type of rice nursery is being demonstrated, making possible better control of insects.

Research into sources of fertilizer, of importance now that all commercial brands are unavailable, is being carried on. A new legume,

crotaleia, may furnish the answer in the form of humus-producing material. The current practice is the highly wasteful one of burning hillsides for the ash.

Other studies are being made on the introduction of cotton, optimum planting season for wheat, selection of superior strains of soy beans, and so on.

2. The Horticulture Division.

Prof. Chiang has about 50 *mou* on which he is breeding vegetables best adapted to the soil and climate, and where he is producing fruit seedlings. A young orchard of honey-peach trees is showing vigorous growth. A special variety of nectarine also is being grown.

Research in food preservation shows immediate and tangible results. The University laboratory has demonstrated for the first time that that delicious fruit, the *lychee*, can be preserved in tin without losing its incomparable flavor.

3. The Forestry Division.

An old Scotchman said to his son "Plant trees, Jamie; they'll be growin' while you're slapin'." Mr. Yang Chih-Fu should sleep soundly. For the 80,000 seedlings (tong oil and pine) he was responsible for setting out last spring show 90% to be alive and springing upward. To these have been added other thousands on the 500 *mou* of hill land available for forestry work. The F.C.U. nursery is the source for seedlings for which a wide demand is springing up. Future plans call for the planting of tea. This region is close to the Bohea Hills region, center of tea once world-famous. (The China Christian Advocate, October, 1940.)

NORTH CHINA CHRISTIAN RURAL SERVICE UNION

Department of Visual Aids

Office: c/o American Board Mission, Paoting, Hopei, China

October 10, 1940.

Dear Filmstrip Friends:

I have a few announcements to make which may interest you.

1. **New Director.** I am happy to report that my son Wells has accepted the invitation of the North China Christian Rural Service Union to become director of the Visual Aids Department for a term of three years and has already reached China. After majoring in Physics in college, Wells had two years of experience with the Harmon Foundation (also known as Religious Motion Picture Foundation) in New York City. He also underwent a special course of training with the Society for Visual Education, the largest producer and distributor of filmstrips in the United States and probably in the world. After six weeks of refreshing in the language at the College of Chinese Studies, Wells will take charge of this department.

After December first communications to this department may be addressed to Mr. Wells Hubbard, American Board Mission, Paoting, Hopei, China.

2. **Peking Agent.** The Christian Bookroom in Peking has been appointed our sales agent and a full line of samples of our filmstrips will be kept there for the inspection of prospective purchasers. This bookroom has also been supplied with a projector for demonstration purposes. Orders may be addressed as formerly to us direct, but if more convenient, may be left with the bookroom. The latter is located

in the main Y.M.C.A. building on the corner of Hatamen Street and Chin Yu Hutung, Peking.

3. Projectors. For the first time, we have been able to get a little ahead of orders for projectors and have on hand a few each of Model CC Tri-Purpose Projector and Model Q. The latter takes only the standard single frame filmstrip and is correspondingly cheaper in price, although it uses the same 100-W lamp which gives a very satisfactory light. If you, or any of your friends, desire a projector, it will be well to speak quickly, as they sell like hot cakes.

4. Reduction in Discount to 25%. Because of instructions from the Society for Visual Education, we have to reduce the discount allowed to missionaries to 25% of the list price, instead of $33\frac{1}{3}\%$ as formerly. This new discount will take effect from date. It has also been necessary to pay duty on most projectors entering China. We have thought it fair to take an average of the various amounts paid for duty and assess. This average on each projector sold. This amounts to about 10% of the net price. Projectors on hand will then be sold to missionaries as follows:

Model	List Price	Less 25% Discount	Net Total	Plus Estimated Import Duty
CC Tri-Purpose, complete with case, Standard 5" lens ..	US\$35.00	US\$8.75	US\$26.25	US\$2.62
CC Tri-Purpose, without case, with 4" lens	US\$35.00	US\$8.75	US\$26.25	US\$2.62
CC Tri-Purpose, complete with case, with 4" lens	US\$37.50	US\$9.38	US\$28.12	US\$2.81
Q Without case, with 3" lens	US\$22.50	US\$5.63	US\$16.87	US\$1.68

5. We have now installed new apparatus with which we can cut the cost of making a filmstrip where *only one positive copy is desired*. This is done by photographing the original negatives directly on positive film. Please note that *negatives* must be supplied in this case and that *only one copy* of positive can be furnished. The price per positive picture will be 22 cents local currency. Coloring, if desired, will be 8 cents extra, as usual.

Sincerely yours,

H. W. Hubbard.

—o—

Work and Workers

Some of Our Problems:—We have 33 orphans, boys and girls, one of them blind, two mentally deficient, and one dumb. We have 31 men and women ranging in age from sixty one to eighty four, most of them feeble. We have nine adults physically disabled. We have a blind widow of forty five with a son of ten. We have a widow of sixty with an only son of twenty who lost his sight a year ago. There is a young widow with three daughters under eight. She was not the

"hit fat" wife so has nowhere to turn for assistance. A man has left his wife and five children with us while he, rendered homeless and unemployed by the war, has set out to try and build up a home for his family. A business man lost his life's savings when a bomb fell on his rice store. He and his wife are here. Nearly sixty and with no capital, how can he rehabilitate himself?

These are a cross-section of our real-life problems. Pending their solution, we provide food and

shelter. Most of those who have come to us have been undernourished. We provide them with healthy bodies to face life again. For the children we provide education. We provide employment (and make it compulsory) and give to all who work a small monetary return.

We are in fact a co-operative community and those who contribute to our funds are members of the co-operative, the dividends of which are not in money but in happiness and peace and new hope for unfortunate fellow-men. (Diocese of Victoria, Hongkong, Medical Relief Work, Chung Shan, Report No. 8, July to September, 1940.)

Work in the Villages:—Out in the villages we too had wonderful opportunities in making our country friends happy by teaching them to sing, helping them to establish Christian homes, by giving them the good news of salvation, and by teaching them how to become better Christians, citizens and farmers. Our Slogans for this year are "Every member a reading member," "Every Christian to Christianize his whole family." Our religious education work has been carried on in various ways. Last summer we held the second Christian Farmers Folk School in a large village in the northern mountains. A fine group of zealous farmers' wives took the places of those who had to serve their country. It was a month full of enriching experiences and blessed fellowship for us all. Right after Chinese New Year, when the country folks have most leisure a leadership training School was held in one of our country parishes. About thirty young men and women, from about ten villages came together to study the following subjects: Bible, Singing, Worship Training, Principles of Stewardship, Hygiene, Rural Reconstruction, Evangelistic methods etc. This year we had a Junior

and Senior Class; four of the second term students graduated and we had a regular commencement for them with fire-crackers, speeches, choir and refreshments and what do you think followed afterwards? All the men students scrubbed the Church, in order to leave it as clean as they found it. (The China Christian Advocate, September, 1940.)

Evangelism Among Students in West China:—An evangelistic team visited us in April and proved to be a means of spiritual awakening to the whole school. Teachers and students certainly worked together prayerfully to make their visit a success. There were public address, open forums, and personal interviews. When we drew our net, in the last meeting, eighty-two students wanted to rededicate their lives to Christ, twenty-five wanted baptism, sixty-two to acknowledge Christ as their Saviour, one hundred to study Christianity.

The whole was climaxed by the visit of Mr. and Mrs. McCurdy. Mr. McCurdy gave us an inspiring message on Easter Sunday. He baptized a number of students and received more than ten into the church. In the afternoon we had a re-dedication service, and those who wanted to live a better Christian life pledged themselves before God to do four things:

1. I promise to pray and study the Bible daily.
2. I promise to participate in all kinds of Christian activity.
3. I promise to give my time and money for God's Kingdom.
4. I promise to do my utmost for my country.

In the evening we had communion attended by nearly ninety people; many received from on High a new determination and inspiration to live a better life. (The China Christian Advocate, September, 1940.)

Progress in Suiyuan:—It is with feelings of thankfulness that

we record the progress of our work in the city of Suiyuan (now called Hohe). Last year I had the privilege of baptizing nine persons at a service held in this place, and this year thus far four more have been added, with still other prospects for this year. Many of those baptized have been young people. Two of these attended school at Fengtai last year and two entered the colporteur work. This year several more will enter Fengtai.

Last year nearly 1,000 subscriptions to the *Signs of the Times* were taken in the city, and this year the work is going about as well. Two students are selling books this summer in an effort to earn a scholarship. All this seed sown is bound to bring fruit for the kingdom.

Last year at this time Hohe had no church school. The suggestion was made to the church members that they provide a school. They went ahead with a will, the mission helping somewhat. Today they have a pleasing little school room with seats for twenty pupils, and every seat is full. If there were more room, there would be more students. These young people, trained for Christ, will be a source of help to the church. We often do not consider what a blessing to any church a church school may be. It provides a rallying point. It brings definite results for the efforts put forth. It brings life and activity into the church by creating new interests. (The China Division Reporter, Shanghai, September 15, 1940.)

Fields White to Harvest:—"I have just recently returned to Tsingtao from our Laiyang local associational meeting of the eleven churches on that field. The meeting was held in our market town of Laiyang county—at Swei Kou T'ou. The church building, which holds more than four hundred people, and which was built without any money from abroad, was packed to capacity. I took along

with me a Chinese pastor—Rev. Kiang Fang Nan—who spoke twice a day to the people, and was greatly appreciated. The brethren over at Laiyang are much encouraged with the progress made during the past year, and are looking forward to even greater progress during the next year. The tent work has been richly blessed and used of the Lord, and many have heard the Gospel in this way and have become believers and joined the churches on the Laiyang field." (The Commission, October 1940.)

Harvest Time:—Kweiteh, Honan. "Despite the experiences of war, we are still in the big business of bringing men to know Jesus Christ as Saviour. Suppress the idea that while the countries may be torn by disorders, opportunities for preaching the Gospel are limited. I have heard that some people were thinking that the 'China affair' was just about to close down missionary work here. I can say without hesitation that I have never seen opportunities for preaching greater and with more promise of fruits. Last year was the all-time high record for baptisms, and the churches are making progress in self-support. We plead for recruits to fill up the ranks of the missionaries here on the field. We rejoice in those who are coming out this year, and we trust more young people will give themselves to the service of the Lord and the work of our Board in Interior China." (The Commission, October, 1940.)

Self-Supporting: — Chengchow, Honan. "I will be going out to one of our country stations this week to spend a few days with them and organize a church; will also ordain a pastor. While we have much to hinder and disrupt our regular program of work, yet we do have much to be thankful for. Fighting armies have not yet entered our district and our preaching and Bible classes have

been carried on as usual with a growing interest in church work. We now have twelve regular, organized churches in our association, and the one which is to be organized this week will give us thirteen when it joins our Association. About two years ago our Chengchow Baptist Association voted to receive no church into its fellowship until the church was fully self-supporting. As a result of this forward movement we now have in our Association six churches self-supporting in every phase of their work. All the remaining churches are nearing the self-supporting standard. All churches being organized at present must own their church property as well as pay all expenses. They are very anxious that in the very near future all mission money sent out will be used in sending the Gospel into new fields of our province which are yet unreached." (The Commission, October, 1940.)

Work in Changchow:—The informal higher primary school of our Circuit was opened again on August 22nd. This term there are four hundred students in all and fifty of them are orphans to whom we also give a dinner free daily. We have eight classrooms and eleven teachers who receive salaries from the school. Two of our workers are teaching Bible in the school too. Last term we had twenty-six graduates from the sixth grade and now nearly all of them are studying in the junior middle schools of Changchow.

We held a Daily Vacation Bible School from July 8 to August 15. There were two classes, three hours each forenoon just like a half day free school. We only received the first and second grade students of lower primary school so there were only sixty students. We had two classrooms for them and three teachers. In the meantime there was a summer school in the school building. There is also an informal school

in the Bible women's building. There are nearly twenty students who graduated from the higher primary school. They study three hours each afternoon just like a half day school. (China Conference (M.E.C.S.) News Letter, October 28, 1940.)

The Church in A Quiet County:—Recently a young woman stopped and asked our gatewoman if someone would come to her home two miles distant, to teach her family to become Christians. Her husband had been called to the army and died in the service. She was seeking the comfort which she had been told Christians knew how to find. So on Sunday afternoon, the gatewoman, another Christian woman and we went to the home. The warm welcome was touching. The young woman gathered together as many of the household as she could, and they were very responsive as we talked with them about the way of salvation, truth and hope. The one who had come with the invitation and her sister-in-law decided on that very day to become Christians. They straightway took down from their rooms all charms and symbols of idolatry, then bought Christian learner's books and began studying. Since then they have been coming that long way to church almost every Sunday, and others in their home are just about ready to join them in this way.

While we were with the District Superintendent and the Public Health Nurse at one of our little country churches last month, to hold a three-day Training Conference for members, it rained constantly. But in spite of this a representative group of men and women came together each day and seemed so appreciative of the help they got in their classes in the Bible, worship, Christian home education, hygiene, and the work of the church. On Sunday the rain poured and the roads were flooded, so we were sure that

no one would be able to come to church. But by eight o'clock they began to arrive—barefooted and with trousers rolled up to the knees—and by nine the little church was filled with a company of fifty people, many of whom had walked two or three miles. Some had fallen down on slippery mountain paths and gotten their clothes muddy, but everyone was in good spirits and it was a very happy service. When we suggested the possibility of sending a Bible woman to them in the fall, the women with one accord began telling how much they wanted to learn to read and how they would welcome her. (The China Christian Advocate, October, 1940).

The Border Service Team:—The Rev. Newton Tsiang, of the staff of the Nanking Theological Seminary, Chengtu Branch, writes from the high Borderland between China and Thibet, from Weichow which was made the Headquarters for the Summer Students' Service Corps under the auspices of the Church of Christ in China.

"On July 6th I led the West China young people, (professors as well) to walk from Chengtu to the Chinese Borders. We are really the first Goodwill missionaries in Chinese history."

More than 500 students enlisted at the beginning of the spring term, and of these, 375 were selected. A month later, 224 of these were chosen. Another month passed, and 120 were selected. So it went on until finally 79 had stood all tests and were to start the adventure.

"I thought of the 70 in our Lord's Day in the Bible. One of the 79 became very ill during service, and died. Li Shin-hsun is the first Chinese to sacrifice his life for the Tribes-people.... We climbed higher and higher. I do not know how many ranges we crossed. On the eighth day, we reached Wen-chuan and put the Sixth Patrol to work. On the

ninth day, we reached Weichow, which we made Headquarters. The Third Patrol works here."

The following day the remaining seven Patrols were sent to surrounding villages.

"The students are working wonders among the Tribespeople. They are welcomed most heartily. We have the following work in each Patrol: Religious education, medical service, agricultural work, social investigation, home work, Vacation School work—these and other activities." (Religious Education Fellowship Bulletin, Autumn, 1940).

Daily Vacation School in Hofei:—We have had by far the best Hsia Ling Erh T'ung Hui program that we have ever attempted, and I am glad to say that the organization—except for the securing of materials—was entirely in the hands of the Hofei Christian School leaders. Here are the figures:

	No. Schools	No. Teachers	No. Pupils
1939	5	20	500
1940	6	30	500

(Religious Education Fellowship Bulletin, Autumn, 1940).

In Yunnan:—As a result of Frank Price's visit to Yunnan, and his help in two summer Conferences there—one, in the English Methodist field of Chaotung and the other in Kunming—two boys from the Miao tribe in Chaotung decided to enter the Theological College. Having no money for such a matter as transportation, they walked from Yunnan to Chengtu, arriving this week! They made the journey in 17 days. (Religious Educational Fellowship Bulletin, Autumn, 1940).

Home Training:—In May of last year, when our Church of Christ in China began to hold worship services in Kweiyang, our Sunday School for the boys and girls was also started. We hold it at the same hour as the church service. Every week about thirty dear little friends attend, and

neither the cold nor the heat interferes with their enthusiasm for Sunday School. Through the mud on rainy days, and in spite of the danger of air-raid alarms on fine days, these little people come to their worship service; and in several instances their parents have admitted that it was the children's eagerness which influenced them, the grown-ups to be regular in their attendance at Church.

One Sunday in the pouring rain, a seven-year-old laddie arrived at Sunday School wet through and through. As the teacher tried to dry his clothes, she praised him for his courage in coming so far on such a day; but the little fellow said, "Why, a little rain and mud is nothing at all; I am many times more fortunate than the soldiers who are suffering at the front, or the poor refugees without food or shelter." On another occasion this same little boy took a dollar from his pocket and gave it to the teacher, saying, "Please send this dollar which I have saved to the poor refugee children." This spirit in the children shows us how invaluable is religious training in the home, and it encourages us to press forward in our effort that every child in

each Christian home may receive such training. (Letter of Church of Christ in China).

Work in Nanking:—We observed the Mid-autumn Festival as Christian Thanksgiving Day in our three churches in Nanking. At St. Paul's, the offering amounted to \$110.37 which included a special gift of \$100 from one individual. The Vestry, following the precedent of previous years, voted to donate this money to the Social Service Department of the University Hospital. At Hsia-kwan, the offering amounted to nearly \$70 which will be devoted to acquiring new kneeling cushions for the church. In addition to this over 150 pounds of fruit and vegetables were offered and distributed among fifteen very poor families.

It is apparent from the above that all of our centers in and around Nanking are very much alive, and that the opportunities for the preaching and the witnessing of the Gospel are continuing unabated. We are greatly handicapped in not having more Mission representatives to help with the supervising and the co-ordinating of this activity. (District of Shanghai Newsletter, Oct. 1940).

Notes on Contributors

Rev. James A. Hunter is a member of the American Board Mission who came to China in 1914 and has been interested in rural work since 1921.

Miss T. C. Kuan has been a secretary of the National Christian Council for some years as Executive Secretary of the Committee on Christianizing the Home. She has travelled extensively in the interior during the last three years.

Ronald Hongkong is the Rt. Rev. R. O. Hall, Bishop of Victoria with headquarters in Hongkong.

Dr. H. G. Anderson is now medical superintendent of the Church Missionary Society with headquarters in London. Formerly he was on the staff of the West China Union University, Chengtu.

Rev. P. F. Price is a member of the Presbyterian South working in Nanking. He first came to China in March 1890.

Mr. Hollis A. Wilbur has been connected with the Y.M.C.A. Movement in the Far East for many years. He had retired from the service of the National Committee Y.M.C.A. but came back last winter to render voluntary service.

Rev. T. Koskikallio is superintendent of the Finnish Missionary Society with headquarters in Hunan.

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Abbreviations. BR—Book Review; C—Correspondence; Ed—Editorial.

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